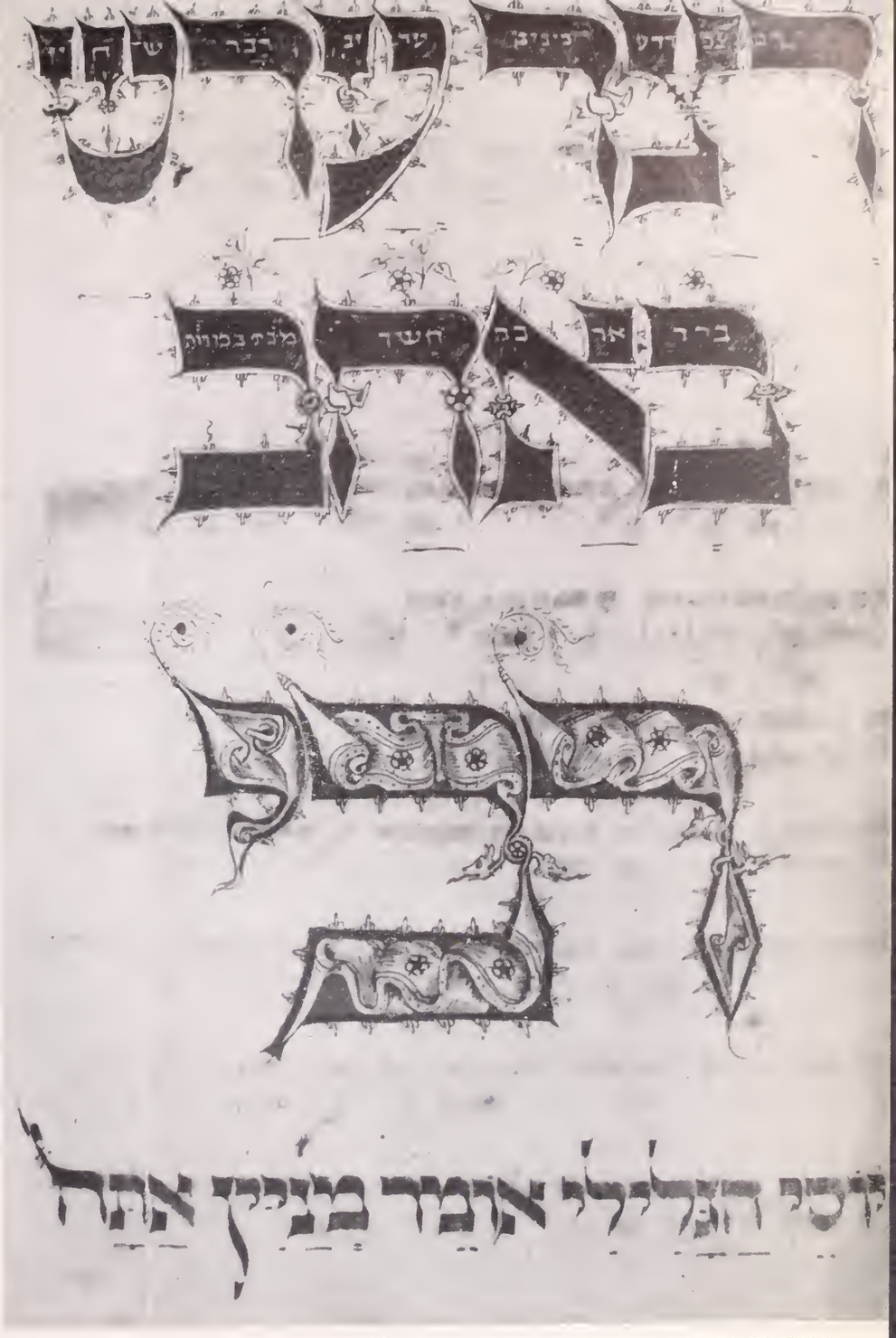
Brooklyn Jewish Center Review

PASSOVER
5719
MARCH
1959



FROM A 15TH CENTURY HAGGADAH PUBLISHED IN ITALY

"REMEMBER THY CREATOR"
By DR. BENJAMIN KREITMAN

A VISIT WITH MARC CHAGALL
By ALFRED WERNER

THE SEDER OF THE DOGS
A HASSIDIC PASSOVER TALE
By J. L. PERETZ

JEWISH LIFE IN CUBA
By MILTON FRIEDMAN

NEW BOOKS
Reviewed by DR. ISRAEL H. LEVINTHAL

PASSOVER SYMBOLS



The symbols, in the plate: A—Egg, B—Shank Bone, C—Bitter Herbs, D—Lettuce, E—Charoseth, F—Horse Radish.

PESACH — PASSOVER

Pesach is a Hebrew word derived from a root meaning to pass or skip over. The Bible tells us that when the Angel of Death caused the first-born in every Egyptian home to die, the Jewish homes were not touched. The Angel of Death passed over the Jewish homes.

SEDER

Seder is also a Hebrew word meaning order or procedure. On the first two evenings a special order or service known as the Seder is conducted. When our ancestors left Egypt they celebrated their freedom with a special ceremony. Ever since then this ceremony has been observed by Jews.

THE SEDER TABLE

The following articles are grouped on the Seder Table: Three matzos placed in the center; a dish containing bitter herbs, horse radish, celery, parsley, lettuce, charoseth, — a mixture of scraped apples and raisins, pounded almonds and other nuts, sugar and cinnamon; an egg which has been roasted in hot ashes; a roasted lamb bone (the shank is generally used); special wine used for Pesach.

MATZOS

When our ancestors left Egypt they had no time to bake their bread in an oven, so they took along dough and baked it in the sun while traveling. The matzos remind us of the bread of affliction or suffering which our ancestors ate in Egypt and of their haste to flee from the land of slavery. The three matzos used at the Seder commemorate Abraham's hospitality to the three visitors who, our Rabbis tell us, visted him during Pesach. Said Abraham to Sarah: "Make quickly *three measures of fine meal;* knead it and make three cakes." The three matzos symbolize these three measures.

WINE

The wine symbolizes joy; "And wine that maketh joyful the heart of man." (Psalm 104:15) We drink four cups of wine because of the four promises made to our ancestors when they were freed from Egyptian slavery.

"And I will take you out" of the land of bondage.
"And I will save" you.
"And I will free" you from slavery.
"And I will take" you to be a Chosen People.

MOROR

We eat a bitter vegetable, usually horseradish, as a remembrance of the bitter life of our forefathers when they were slaves in Egypt. Moror in Hebrew means bitter.

THE EGG

The egg is a symbol of the new life the Jews were to enter. The people were about to burst the shell of slavery and enter the period of liberation. It is also the symbol of the free-will burnt offering brought each day of the Passover Feast during the existence of the Temple in Jerusalem.

CHAROSETH

Charoseth is made of nuts, apples, raisins, cinnamon and wine. It has the color of clay or mortar. We eat it to remember the bricks our ancestors made in Egypt and the mortar they used in building palaces and temples for the Pharaohs. It is also used as a symbol for the sweetness of freedom.

ROASTED BONE

The Lamb Bone reminds us of the sacrifice on the first Passover (Exodus 12:3-10). God commanded each Israelite family to make a burnt offering of a lamb. The bone of a Lamb, an animal worshipped by the Egyptians, is placed on the table to show that idols are powerless to help or to injure.

THE AFIKOMEN

Afikomen is of Greek origin which means after the meal or dessert. It, too, reminds us of the way Passover was celebrated in olden times. At the end of the Seder each person received a small portion of the Paschal lamb for dessert.

CUP OF ELIJAH

There is a beautiful legend that before the Messiah appears to lead the Jews back to Palestine and to establish everlasting peace in the world, the prophet Elijah will appear to announce the coming of the Messiah. We express our wish and hope for the arrival of this glad messenger by providing a special cup of wine and by opening the door to admit the expected guest.

LEST WE FORGET

The following is a prayer suggested for the Seder Services

IN THIS night of the Seder we remember with reverence and love the six million of our people of the European exile who perished at the hands of a tyrant, more wicked than the Pharaoh who enslaved our fathers in Egypt. Come, said he to his minons, let us cut them off from being a people, that the name of Israel may be remembered no more. And they slew the blameless and pure men and women and little ones, with vapors of poison and burned them with fire. But we abstain from dwelling on the deeds of the evil ones lest we defame the image of God in which man was created.

Now, the remnants of our people who were left in the ghettos and camps of annihilation rose up against the wicked ones for the santification of the Name, and slew many of them before they died. On the first day of Passover the remnants in the Ghetto of Warsaw rose up against the adversary, even as in the days of Judah Maccabee. They were lovely and pleasant in their lives, and in their death they were not divided, and they brought redemption to the name of Israel through all the world. And from the depths of their affliction the martyrs lifted their voices in a song of faith in the coming of the Messiah:

And though he tarry,
None the less do I believe!
And though he tarry,
None the less do I believe!
I believe, I believe, I believe!
I believe, I believe, I believe
With perfect faith, with perfect faith
In the coming of the Messiah I believe!

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ABBA EBAN GOES HOME

ABBA EBAN's resignation as Israel's ambassador to the United States and as its permanent representative to the United Nations, with his imminent departure from America, has met with a mixed reception in this country. With the exception of the protagonists of pan-Arabia, the feeling has been one of unanimous regret, tinged with a realization that his withdrawal from his present post probably portends future developments in his service to Israel of significant character. Speculation is rife that the ambassador's return to Israel is a preliminary to his assumption of the mantle of prime minister upon Ben Gurion's retirement. This change in office would translate Eban from the effective agent in the implementation of policies set by others into a policy-maker of primary importance himself.

Eban has in the years of his diplomatic tenure in America been as well-known to, and as favorably regarded by, the people of this country as any other public figure functioning on the American scene. In the United Nations he commands the wondering admiration of his international colleagues by reason of the crystaline logic of his mind, the eloquence of his oratory and the skill of his diplomatic labors. The American-Jewish community regards him as truly the voice of Israel, speaking in her behalf in magnificent accents of powerful and unassailable truth. To Americans in general he presents the always intriguing figure of a man who, although young in years is yet possessed of a mature wisdom emanating first from his own character and then refined and strengthened by the experiences and philosophy of an ancient people.

The ambassador has not been the conventional ambassadorial figure, remote, and inaccessible to the commonality of people. He has travelled to almost literally every part of the United States, and there met, spoken to and conferred with its representative citizens. In these contacts he has stimulated their idealism at the same time that he has assisted them in the formulation of plans and procedures for the practical utilization of their ideals and energies. It is no overstatement, for example, to say that the remarkable successes of the United Jewish Appeal and Israel Bond campaigns have found a major stimulus in the inspiration of his devoted leadership.

To withdraw such a man from his current responsibilities in a post of major strategic importance causes a loss which can be compensated for only by investing him with both responsibility and power of even greater proportions. It is for this reason that the American community is hopeful that the ambassador's return to Israel pre-visages his eventual accession to the premiership. To that office he would bring an accumulation of international experience and contact which, among all the leaders of Israel, belong to him alone. It is in the confident hope of this gain for Israel, stemming from our own loss, and in the belief that we shall see him here from time to time again, that we bid him farewell in the ancient phrase: "Tzeischa be-Shalom U-Voacha Le-Shalom."

WILLIAM I. SIEGEL.

SOVIET HYPOCRISY

THERE are apparently no limits to the hypocrisy of official Soviet propaganda: hypocrisy currently demonstrated by the Soviet Union's government in its use of the centennial of the birth of Sholom Aleichem.

The Soviet Union makes no secret of its long-term suppression of Yiddish as a language, Judaism as a religion, and Zionism as a manifestation of Jewish hope. It has been many years since publication has been permitted of any literary work in Yiddish. Emigration to Israel has not only been officially prohibited within the Soviet Union, but in addition the powerful influence and control of its leaders has been exercised upon the satellite countries and has caused them to follow the same policy. Jewish synagogues, while theoretically allowed to function, have nevertheless been practically closed by official disapproval.

Despite this background of anti-Semitism, the Soviet government now commemorates the birth of Sholom Aleichem by the publication of a volume of his writings and by commemorative meetings. The right hand taketh away much, if not all; while the left hand giveth but a grain.

W. I. S.

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"JUST BETWEEN OURSELVES"

בין ל"בינינו עצמינו"

An Intimate Chat Between Rabbi and Reader

A REBIRTH FOR THE CENTER TOO

WE ARE now in the midst of the Hebrew month of Nissan, the month of spring-time, the month in which we celebrate the beautiful festival of Passover. We are bidden in the Bible: *shamor es chodesh ha-aviv*, "Observe the month of spring-time." It is the time when nature is reborn, when the frosts of winter are gone and the song of the birds is heard again. No wonder our Hebrew calendar is so arranged that Passover must always come in the month of spring-time. Like the emergence of nature from the devastating fronts of the winter, so, too, Passover marks the rebirth of our people from the shackles of slavery, its emergence into the sunshine of freedom.

We are grateful that we are of the generation privileged to witness the dawn of a new spring-time in the life of our people. After a winter of nineteen hundred years in which we endured untold hardship, the children of Israel are today beholding a new Passover, a new era of freedom and liberty.

Alas, the world as a whole is still engulfed in a wintry frost. A cold war has gripped the great and powerful nations of the world. Our month of Nissan, and our festival of spring-time, the Passover, bid us to hope and to pray that the cruel winter may also pass for the nations of the world, and that they may all usher in a new spring-time of peace and happiness for all mankind.

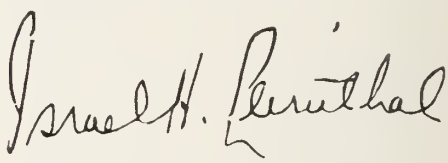
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This message which is so applicable for Israel and for all the nations of the world, may also be applied, in a much more limited sense, to our own community and to our own beloved institution, the Brooklyn Jewish Center.

For a number of years we, who have put so much labor and so much hope in our Center, have felt that a heavy wintry frost has come upon our institution. The future looked bleak and at times hopeless. There were those whose moods were so depressed that they felt the spring-time could not come again. But the optimistic among us recalled the command: "Observe the month of spring-time!" And the spring-time has come to our Center.

A real renaissance in activity has marked the past year. The members have shown a new interest in our work such as we have not seen for many years. A new group of workers has suddenly appeared—both among the men and the women—and they have shown a zeal and a spirit of dedication which augurs well for the future of our institution. This spirit is evidenced as soon as we enter our Center and behold the beautiful renovation of our building—the tasteful repainting and redecorating of the entire structure. Verily, the barren season that faced us in the Center is happily gone. We have taken on a new lease of life and a determination to make the Center what it was in the days of its youth—a fortress of strength and hope for Jewish chievement in the life of our community.

We are happily witnessing the rebirth and rejuvenation of our institution. May we all rededicate ourselves to make this rebirth a lasting source of blessedness for our faith and our people.



THE WEIZMANN ARCHIVES

by Boris Guriel

The author, who is the curator of the Weizmann Archives, wrote this article on the occasion of the inauguration of the new Central Library building of the Weizmann Institute where the Weizmann Archives will be housed.

THE compiling, sorting and arranging of the Weizmann Papers which had accumulated over a period of 50 years began in 1951, under the personal direction of Dr. Chaim Weizmann himself, at his home in Rehovot.

In 1901, when he took up residence in Geneva, Weizmann started to collect the correspondence he received concerning Zionist matters, filing it alphabetically and chronologically. He also kept copies of his own letters in special notebooks, particularly letters to individuals and institutions with whom he maintained Zionist contacts. This correspondence from the Geneva Period (1901-1904) comprises the foundation of the Weizmann Archives and has been maintained in its original form to this day.

The Archives followed Weizmann from Geneva to Manchester in 1904 and to London in 1916. Two more collections were added to the London unit of the Archives when he began to serve on the Zionist Commission to Jerusalem in 1918. As the years went by, the collection grew enormously and the extension of Weizmann's political activities constantly added to the scope of the material.

The great significance and value which Weizmann attached to these personal papers are evident from a letter he wrote in June, 1940, to his friends and associates, Sir Lewis Namier, Mr. L. J. Stein and Mr. Arthur Lourie:

"In case I do not survive the present emergency, I would ask of my friends who do to try and collect the material regarding my forty years' work. That material is to be found partly in Canada and partly in Palestine, and on that basis, as well as on the attached note, I think it might be possible to produce a connected record."

In February 1949, he wrote to Meyer W. Weisgal about "the many unpublished documents and letters of the past forty years and more that might be of some public interest." He went on:

"These letters and documents are scattered all over the world and in many hands. The main sources, however, are London, Jerusalem, Rehovoth and New York. I should very much like to see them collected in one place and prepared for proper editing and publication. Would you be willing to undertake this task? I know it is quite a job and will require

(*Continued on page* 23)

REMEMBER THY CREATOR

By BENJAMIN KREITMAN

The following article was originally a sermon preached by Dr. Kreitman during the Rosh Hashonah holy days before the Board of Rabbis at its annual High Holy Day Sermon Seminar, and later in a contracted version at the Brooklyn Jewish Center. Since then the Rabbi's mother has passed on, and because in this sermon Dr. Kreitman was deeply concerned with the nature of man and his spiritual direction he wishes to dedicate these thoughts to the memory of the late Mrs. Anna Kreitman.

IT IS only just beyond a year since mankind took its first step into the space age. On Yom Kippur of 1957, announcement was made that Soviet Russia had successfully launched into orbit an artificial satellite. Soon thereafter our country mustered its resources and was able to rival some of Russia's scientific achievements. This short period of time has been crowded with the marvels of human ingenuity. Vast changes have taken place before our eyes and promises of even greater advances have been made. Daily we hear of plans to penetrate deeper into the recesses of the heavens. Nuclear science, which had already placed in human hands fantastic weapons of destruction, has made great strides during this past year towards the idyllic goal of giving man limitless resources of energy and power. Whatever be the branch of scientific endeavor, we have witnessed in the months gone by enormous progress: energy harnessed, space spanned, and scourging diseases conquered. We can not help but look with pride upon man and even stand in awe before his almost boundless ingenuity and skill. The very fact that human resourcefulness has brought on the horizon the possibility, even the threat, of total annihilation, has tended to affirm and strengthen the belief in the might of human capabilities. After all the lamentations over this terrifying threat have been spoken, it remains that human cleverness itself has made this threat possible. To paraphrase an ancient proverb, "Both death and life are now in the hands of mankind." Hope or despair for the future depends entirely on what we will do. For good or for ill, our destiny rests with us.

Caught in such a mood of revolutionary change, there seems little room in people's minds for God, except for the occasional nod of sentiment. Much of the mysteries and the destinies over which God presided and for which we turned to Him for the ultimate answers appear to be no longer mysteries to them. What heretofore was in the province and power of God is now believed to have been taken over by man. Notwithstanding the abundance of synagogues and churches, God's role in human life is being continuously diminished and narrowed. But the ultimate test of religion is not in its structures or in its organizations but in the place of God in our lives.

It is to this mood and to this philosophy that Rosh Hashonah, with its liturgy, scriptural reading, and symbols addresses itself. This climate of thought is not altogether new to the history of religion, but as we have seen, it has never been so all pervasive as it is today. The message therefore of Rosh Hashonah takes on this year a greater urgency.

The theme of Rosh Hashonah is stated in the words of the liturgy, "This day marks the beginning of Thy work of creation, a memorial of the first day of existence."

We are gathered on these Rosh Hashonah days to celebrate creation and we are asked to accept it wholeheartedly and live by its truth. For us Jews, creation, the theme of these Holy days, is the beginning and the end of our religious thought. Without creation, religion can at best be assigned the minor role of providing pat formulas for self confidence and peace of mind. If religion is to be a vital and decisive factor in our lives, creation must be our dominant concern.

Let us not for the moment think or confuse ourselves into thinking that the opening pages of the Bible in which the story of creation is recorded is there for the purpose of satisfying our curiosity about the beginning of things. (And consequently Rosh Hashonah is simply a celebration of a cosmic birthday.) Judaism as such was not interested in speculations about origins. If the only purpose of the first pages of Genesis be the tracing of the origin of things, then said Rabbi Yitzchak, the Torah should have begun with the first law, the Paschal sacrifice. Fascinating though these speculations about the beginning may be, they have no bearing on human conduct and human relationships. It is the spiritual truths, the truths by which men must live, that were the governing concern of the Bible and the Sages, its interpreters. When the Sages, for example, viewed the clouds bringing rain to a parched land they did not refer to the nature of cloud formations or speculate on the structure of physical phenomena, but they saw in these long-awaited rain clouds a great religious lesson: God so fashioned nature that the waters should come from above and not from below to sate the earth, "so that man would interrupt his self-absorbing routine tasks and raise his eyes heavenward."

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Creation, with its dramatic unfoldment in the pages of the Bible, is not a piece of natural history but a spiritual truth–indeed our greatest spiritual truth. It teaches us that our being is rooted altogether in that of God. Without Him, we plunge into nothingness. We are absolutely dependent on God for our existence. Never for a moment are we independent of Him and self-sufficient. If human life, with its intelligence, passions, hopes, and dreams, is not a chance happening, an accident of events, (and human consciousness will never admit that this could be), then our being, our existence, comes from God, who has given us this being. We cling to Him lest we pass into the void of *"Tohu Vovohu."*

It matters not, and in the light of this spiritual truth it seems inconsequential, whether man appeared on this earth as the result of a gradual evolutionary process taking millions of years or whether he appeared suddenly. What matters is that what we are comes from the hand of the Almighty. This is the meaning of creation; and the purpose of its story is to impress upon us human

beings our creaturehood, our absolute dependence on our Creator who has given us existence.

It is interesting to note that our sages and teachers insisted on the doctrine of "Creatio ex nihilo," the Creator brought the world forth out of a void, out of nothingness. Their religious logic did not necessarily impel them to do so. But this doctrine guarded for them the meaning and purpose of the creation story. There is no primordial or eternal matter to which a human being could trace any part of his existence. He is altogether derived from God, and owes his total being to Him.

On Rosh Hashonah, marking the beginning of a New Year, a day upon which we look back on the many achievements and exploits of the past year, we are roused to think of the great spiritual truth of creation, "that every living form may know that Thou hast formed it and every living creature understand that Thou hast created it."

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Yet so basic a truth as that which the first pages of the Bible teaches us, and of which this holy day of Rosh Hashonah reminds us, a truth that seems so obvious the moment we pause for thought in our work-a-day world, such a truth is difficult for man to accept, and even more difficult to live by. Its acceptance was as difficult for man at the dawn of civilization as it is today, the day of great human achievement. Wisdom, ingenuity and our passions all join in conspiring to make us forget that we are creatures, dependent on our Creator for our being. And during the few short years allotted to us we strut boastfully upon the face of the earth, absorbed in ourselves as if we were demigods, foolishly striving after that which will soon fall from our grasp. Dishonest with ourselves, we condemn ourselves to a life of self-contradiction.

The first creature, Adam, only moments removed from Creation, deluded himself into thinking that he too could become like God, an independent and self-sufficient being. The demon of self-delusion possessed him, and in the Biblical story it appears in the guise of a serpent saying, "God knows that the day you eat of this fruit your eyes will be opened and you will be like a god, knowing everything." Adam and his wife Eve, disowned their humanity, their creaturehood, and they began to live a lie. "This was the foot of pride that stepped forth in rebellion against its Creator."

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What is there in human experience that when we come face to face with it, it shakes us to our very roots? It is the fact of death. At that moment we see ourselves as we really are, human creatures, frail bridges reaching from being to nothingness. To one absorbed with human exploits the fact of death is a shattering encounter. What looked so permanent and monumental becomes suddenly weak, transitory, fleeting. God, therefore, in the Biblical story, decreed death upon Adam, that is, man, so that he will, for the sake of his own integrity and honesty, recognize his finiteness and acknowledge his humanity.

The Sages, reflecting on the cumulative experience of history, enlarge upon the role of death in the Biblical philosophy of man in these words, "Adam might have been spared the bitter taste of death. Why then was he so punished? God saw that in time Nebuchadnezzer and Hiram, King of Tyre, would come to consider themselves divine beings. He therefore inflicted death on Adam and all his descendants." Nebuchadnezzer is the prototype of the conqueror who forgets his creaturehood in his moment of power, and Hiram, King of Tyre, the architect and master builder, is the example of the strong-minded man who forgets his finiteness in his works of construction.

God, sensed, as it were, that even with the terrifying reality of death His creature Adam will forget whence he comes, that he will lose himself in the pleasures of the moment and shunt aside the thought of his death. So God cast Adam's lot that he be subjected to endless toil and drudgery. Every moment of his waking life toil and drudgery will make him acknowledge his limitations and compel him to admit his Creator. "He made man a slave chained to himself, that if he does not labor, he does not eat. He labors by day and by night and yet never reaches satisfaction."

In a poignant interpretation of the "expulsion from Paradise," the Sages picture God, as it were, saddened over these inflictions made necessary by man's forgetfulness of the nature of his humanity, "When Adam was sent forth from the Garden of Eden, God wept, saying, 'alas, man could have been like one of us, a heavenly being.'"

Nevertheless, even with death and with endless labor, the descendants of Adam, managed to conceal from themselves the fact of their creaturehood. The children of Cain invented instruments and forged tools to take the pain out of drudgery. They learned to sweeten the suffering of labor with the art of music. Their ingenuity helped them to suppress the fact that they were but creatures. For twenty generations after the appearance of Adam, the Bible chronicles the variations on this one theme: God's search for a way that will finally impress man with his creaturehood.

Again mankind walked haughtily upon the face of the earth, unmindful of its dependence on the Creator. Men's cleverness caused them to think of themselves as "divine beings." Theirs was a life of self-contradiction and terrifying frustration. "They were the mighty ones who of old were the men of renown." Lest the great number of their years which was close to a thousand be the cause of this tragic forgetfulness of their Creator, God set a narrow limit and gave man a short span of life. In the words of the Rabbis commenting on these titans of old, "God said, 'they understand not that they are after all flesh and blood. I shall therefore lessen their years.'" With a perversity of spirit, humankind quickly learned the lesson of collective enterprise to offset the short span of life. Indeed, man's years are short and fleeting but in association with others that limitation too could be overcome. And they joined together to build a city and a tower whose peak would reach into the heavens. The collective enterprise would give man such massive power that he could stretch forth his hand to touch eternity and even rival God. Viewing this feverish mass activity, God said, with an irony reserved only for the divine, "Now, nothing they may design to do will be out of their reach."

The diversity of languages is a perpetual reminder to proud men that their most perfect structures are touched by

finiteness and contingency. Put two strangers together who know not each other's tongue and let them try to communicate with one another. How weak, limited, and unreliable they suddenly appear! The generation of the Tower, haughty and proud, was now afflicted with a multiplicity of languages, "so that they will not understand one another's speech," and through that very lack of understanding come to know their limits.

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It was not until twenty generations after Adam that there appeared the first man to accept the Creator, to acknowledge his creaturehood, and to live by its truth. That man was Abraham. In the words of the Rabbis, God said, "I will first create Adam, lest he sins, I will then bring Abraham in his place who will set matters aright."

Abraham's role was that of the new Adam. It is for this reason that on Rosh Hashonah, the days we turn our hearts and minds to the lessons of Creation, we read in the Torah the story of Abraham's career. He is the authentic Adam. The entire range of his mature life was devoted to living by the truth of Creation. He understood that all comes from the hand of the Creator, his pleasures, his wealth, his most precious son—indeed his very existence. When God directed him to leave his homeland and his father's house to go towards an uncharted future, unhesitatingly he obeyed this command. What are the pleasures of friendship and companionship after his total dependence on God is considered? When he is commanded to sacrifice his beloved son Isaac on the altar, his unquestioning acceptance of that decree is a demonstration of the meaning of creaturehood. Since everything comes from the hand of the Creator, the most precious possession, life itself, cannot be withheld from him and made one's own. The Akedah meant the demonstration of the truth of Creation in a decisive way. The Akedah brings to light the full and radical implications of Creation.

In arranging the chronology of the Bible the Rabbis wisely made Job a contemporary of Abraham. For Job's religious gesture was the same as that of Abraham. Their words and their motivations are interchangeable. Their sufferings, their trials, their search for righteousness, and their submission to the Creator's will run parallel to one another. Job, in his grief, articulated those words that were silently spoken by Abraham at the moment he placed Isaac on the altar, "God hath given and God hath taken away." At that moment of their distress it seemed as if it were not the Lord who took it but Job-Abraham who gave it back to Him. How powerless the arch-tyrant of that day, Nimrod, appears when confronted by this faith of Job-Abraham in their Creator. How impotent is the arm of this man of violence, how wretched is his shrewd cleverness when he attempts to wrest Abraham's or Job's possessions from them. They confidently say to Nimrod, "It is not you, you can do nothing, it is the Lord who takes."

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Abraham made it his mission in life to redeem others, his kinsman and his neighbors in the land of Canaan, from this state of dishonesty and self-contradiction in which their lives were spent; to save them from that foolish arrogance which belies their humanity. In a beautiful Midrash that sums up the meaning of his career, the Rabbis note that Abraham did not build a sanctuary or a temple to teach this doctrine of the creaturehood of man; nor did he join the priestly ranks of Malchitzedek. Instead he sought to touch their hearts as they pursued the ordinary course of daily life. "It was an inn that Abraham established at Beer-Sheba. There he would receive travelers. When they finished their meal, he would say unto them, 'Give thanks.' 'What shall we say?' they would ask. Abraham's answer thereto was, 'Give thanks unto the Lord of the Universe out of whose hands we have eaten.' "

The life of Abraham joined to the drama of Creation constitutes for us our greatest religious epic. It gives us the perspective from which we can survey realistically our past accomplishments; and it serves us as a guide and a hope for the future.

At this moment, the coils of the serpent of self-delusion are entwined about us. We are filled with the grandeur of man's wisdom and man's power. The premise of our existence and of our conduct is that we are independent, self-sufficient beings, with all the power in our hands to fashion our destiny. The knowledge of our true nature and our condition as creatures, whose entire being, power, and wisdom are derived from the Creator, must hide beneath the surface of our consciousness. Our feverish pursuits of the insignificant and trivial can veil only for a moment our inner contradiction and dishonesty.

As we pause from these pursuits we are overwhelmed by a sense of dissatisfaction and hollowness. One of the great benefits of the modern science of psychology, and particularly that of psychoanalysis, is the bringing to light of the fact that we humans cannot attain that precious happiness based on inner harmony unless we are honest with ourselves. Even if we reach the pinnacle of success or of wealth, our dishonesty will come to plague us through tensions, anxieties and a feeling of frustration. Witness the restless search for recognition, the anxious acquisition of those material things which might give status and importance. Yet beneath it all there runs a melancholy strand of dissatisfaction, a dissatisfaction that eludes the probing of the ordinary psychic processes. Psychology has helped us to uncover the immediate causes of this discontent. But religion, through the concept of creation summons us to go much deeper and touch the very condition of man. We cannot win true happiness unless we rise to the heights of the spirit and recognize that we are creatures, acknowledge that our entire being is founded in that of the Creator. The greatest triumph of the human spirit is when we can say with Abraahm, "Blessed is the Lord of the Universe from whose hand comes everything."

We are grateful to our scientists and engineers for the marvels they have performed in our day, for the comforts and leisure they made possible for us and for the defensive strength that makes possible their enjoyment. But we dare not glory in those achievements, saying, "This comes from the might and the strength of our hand." That vanity of spirit and arrogance of heart has brought us to this terrible impasse where, like demi-gods, the nations face each other, threatening total annihilation.

(*Continued on page* 23)

A Close-up Profile of the Celebrated Artist

A VISIT WITH MARC CHAGALL

By ALFRED WERNER

Dr. Alfred Werner, long a contributor to the Review, *and a distinguished writer on art as well as a noted journalist, talked with Chagall when the artist visited the United States some time ago.*

WHEREVER I have had the privilege of meeting Chagall—in his New York home on Riverside Drive during the last war, when he lived here as a refugee from the Nazi terror; in the village of Orgeval, near Paris, where he resided in 1949; and, most recently, when he passed through New York—the master revealed to me more and more details of his fascinating life. For while there are books about him in German, French, English, Italian, Hebrew, Yiddish, and, possibly, in several other languages, the writers have for the most part, concentrated their efforts on attempting the impossible, to explain pictures that are above and beyond explanation. As for myself, I am happy to enjoy Chagall's work without wondering why he made houses stand upside down, why his human figures often have heads of birds, or why they are floating in mid-air. Chagall's friend, Picasso, once said:

"Everyone wants to understand painting. Why is there no attempt to understand the song of birds? Why does one love a night, a flower, everything that surrounds a man, without trying to understand it all? . . . Those who try to explain a picture are usually on the wrong track."

Ask Chagall the meaning of the rich imagery he employs in his paintings and he will, as a rule, withdraw behind an amiable but cryptic, smile. Sometimes he will reply: "I don't understand them at all. They are pictorial arrangements of images that obsess me. Any theories which I would make up to explain myself would be sheer nonsense." But sometimes he becomes annoyed with the persistence of interrogators. Some years ago, at the Chagall retrospective show in the Museum of Modern Art, I saw a bewildered newspaperman turn to the master for the explanation of a painting. "You see, the bride is my wife before we married," the artist said. "And the cow—*c'est moi.*" And off he went in the best Hershele Ostropoler manner, with the child-like smile he is famous for, and the reporter wondered whether his leg had been pulled.

To me, Chagall's miraculous life is as fascinating an achievement as his work itself. One day a patient and sympathetic scholar will give us the detailed biography that is still lacking to trace the footsteps of this unusual man who, last July celebrated his 71st birthday. So far, the best source for the story of his early years is his autobiography, the volume titled *Ma Vie* ("My Life"), illustrated with numerous etchings, which has just been re-issued in a lovely new edition by Librairie Stock, of Paris, But the text, written in Yiddish and translated into French by the artist's first wife, the late Bella Chagall, has not yet been rendered into English and covers only the artist's youth, from his birth at Vitebsk, White Russia, in 1887, to his final break with Russia, in 1922.

Will he give us a sequel to this book? Chagall is an excellent writer, well-nigh a poet. His ability to recreate, through words, a world that has long disappeared, emerges clearly from the pages of "My Life" dealing with his boyhood in the ghetto of Vitebsk, his hard-working simple parents, and, in particular, his beloved uncle Neuch whose likeness we know from an early picture "The Musician":

"Every Saturday my uncle Neuch put on a tallith, any tallith, and read the Bible aloud.

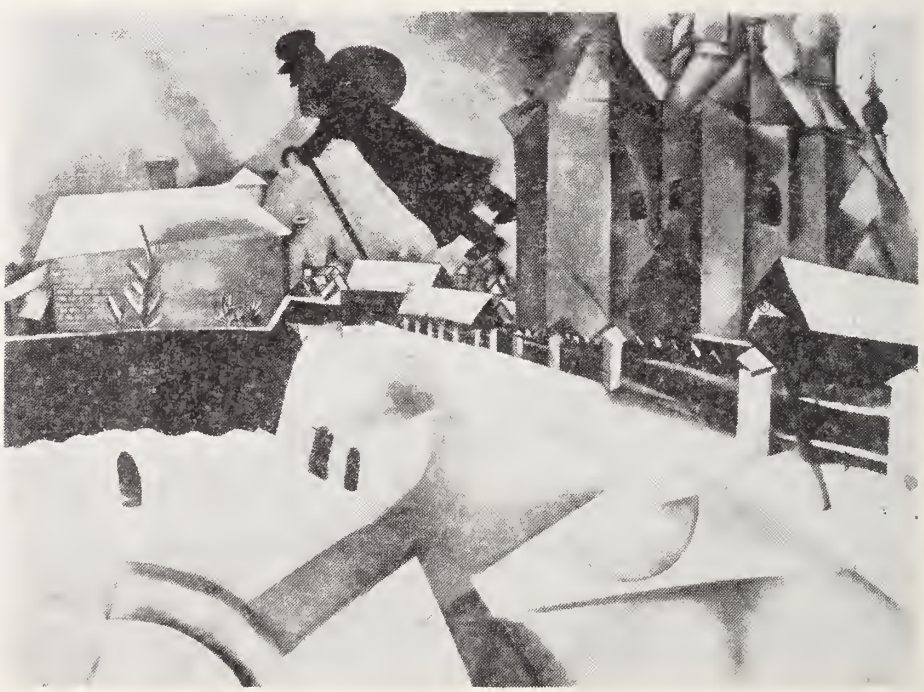
"He played the violin like a cobbler.

"Grandfather listened to him dreamily.

"Only Rembrandt could have read the thoughts of my grandfather—butcher, tradesman and cantor—while his son played the volin before the window, before the dirty panes covered with raindrops and finger marks.

"Behind the window, the night.

"Only the priest is asleep and behind



A typical painting by Chagall done in the spirit of the old Jewish saying of walking over the roofs. It is titled: "Over Vitebsk"

(Photos by courtesy of the Museum of Modern Art)

him, behind his house, emptiness and ghosts.

"But Uncle is playing the violin.

"He who led cows to the shed all day, tied their legs and dragged them around, is playing now, playing the rabbi's song.

"It doesn't matter how he plays! I smile, sitting on his Violin, jumping in his pockets and on his nose.

"He buzzes like a fly.

"My head flies gently round the room by itself.

"Transparent ceiling. Clouds and blue stars penetrate, together with the smell of fields, the stable and the roads."

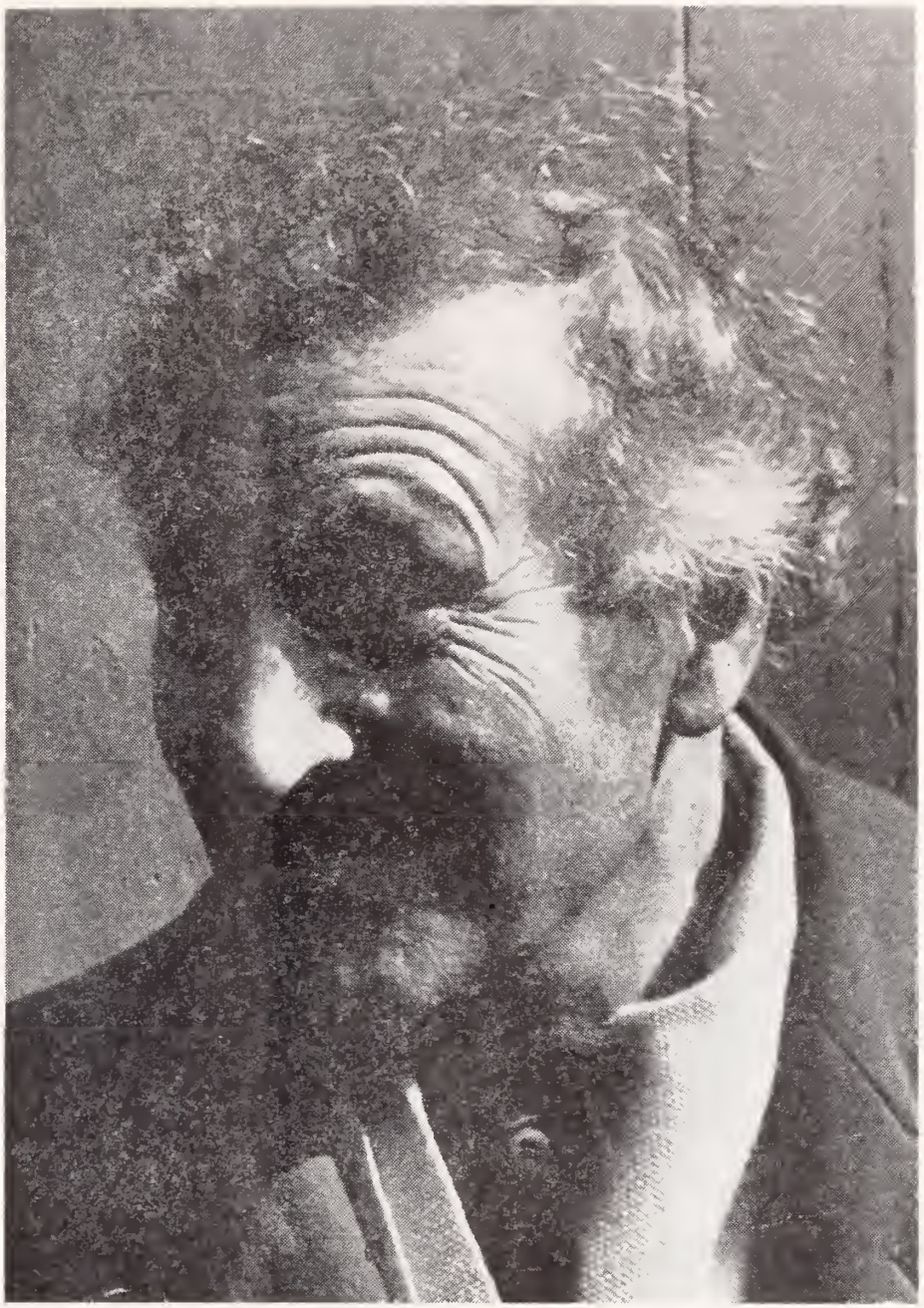
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But Chagall has also proved to be a profound thinker, as in the lecture he gave recently at the University of Chicago (the University's "Committee on Social Thought" had sponsored this lecture and the artist's trip). Talking about "Art and Life," Chagall could not help expressing his disappointment about the latest developments in his own profession and in life in general:

"We see, here and there, so-called technical or mechanical proclamations in Art; one forgets that our human hands cannot compete with machinery. Neither can machinery fully replace the hands of a man . . . Art is the work of the hands alone.

"We reject any divinity, we even speak of its fall; but we are making an error. We are looking for something which could take the place of this divine sense. We are coldly and mathematically busying ourselves trying to improve the material situation and the fate of mankind. But with all that, we destroy often in ourselves and in others, Love or the Divine, call it what you will.

"Since it is impossible to create a painting without love, in the full sense of the word, no social construction can be made by men without that amount of love. That is why we are turning round in a never-ending circle."



Marc Chargall

The man who spoke thus had always led a healthy life, healthy in the best sense. He lived in Paris as a young man, from 1910 to 1914, he returned to France in 1923 and remained there except for the few war years he spent as a refugee in the United States. He is a French citizen, and is a French artist, but his way of living has always been poles apart from that of the Bohemians who set out with him around 1910 on the road to success, to artistic fulfilment. He knew Modigliani, who drank himself to death; Soutine, who once tried to commit suicide, and Pascin, who succeeded in killing himself. These excellent painters of the Ecole de Paris were Jews like himself, but they were, somehow, lacking the wisdom that saved Chagall from destroying himself or others. When we last met we talked a great deal about the differences between Chagall himself, who comes of a humble, poor, Hasidic family, and who has always considered himself a man of the people and such "aristocrats" as Modigliani and Pascin, who felt no obligations towards themselves or their fellow-men, and who lived solely for self-indulgence.

Modigliani and Pascin came of upper-class families in Italy and Bulgaria, respectively. Of the other famous Jewish artists of Paris, only Soutine had his origins in a milieu similar to that of Chagall. But Soutine, who ran away to France as a young man and died there

during the Nazi occupation, never wished to recall his native town of Smilovitchi (near Minsk), never talked about his parents except in anger (the elder Soutine seems to have been a tyrant who exercized full paternal authority and corporal punishment, and made life unbearable for his son after the boy had manifested his wish to become an artist). Whereas Soutine never bothered to paint any "Jewish motif," in Chagall's work the *shtaedtel* of Vitebsk, the *haimishe* Jews of White Russia, turned up again and again, always painted with deep understanding, with sincere love.

Chagall's art is unimaginable without the imprint of the Jewish life and lore he acquired during his childhood and adolescence in Vitebsk. It is for this reason that I wish to concentrate upon his formative years rather than on the mature man's life in Western Europe. Some of his canvases were inspired by Yiddish phrases or proverbs though the artist, in the process of painting, may not have been consciously aware of these more or less hidden springs of his art. Though he is deeply indebted to French art, having learned a great deal from Gauguin, Matisse, and others, it was the happy blending of these teachings with the Hasidic background of his childhood that created this particular artist who has given pleasure to millions of all nationalities, all creeds.

The facts of Chagall's youth have been described repeatedly, but not always accurately. Though his parents worked hard—the father, as an employee of a herring depot, the mother as the owner of a small grocery store—they found it difficult to feed, clothe and educate their ten children, of whom Moshko (who later was to call himself Marc) was the oldest. It will always remain a puzzle to the world what motive induced him, and, for that matter, other artists of the ghetto, to take up pencil and brush in an atmosphere hostile to the plastic arts. I asked Chagall to give me an explanation, but he said he did not know, adding that he was already sixteen years old when, for the first time, he saw a painting! But he cautioned me against thinking that the little world of Vitebsk was devoid of beauty.

The main provider of this beauty was, of course, Religion. Talk to Chagall, or read Bella Chagall's autobiography "Burning Candles," and you will note that the lives of the simple, good-natured people of Vitebsk were far from dull. There was the joyful Sabbath, ushered in by mother's lighting of the candles and ending when father snuffed out the lights; there were the solemn holidays when the men would pray the whole day long in their white *talessim;* there were also less dignified festivals when all, including the children, would sing and dance and laugh, and father might even drink too much wine; there was the Purim festival when mother distributed gifts among the family and the employees and merrymakers turned somersaults and did tricks; there was the feast of Passover, when no crumb of leavened bread was tolerated in the house and a goblet of wine was kept for the Prophet Elijah, and finally there was the autumn festival of Succoth, when the family took their meals in a leafy tabernacle.

All this meant a great deal to Marc, but in order to become a professional artist he had to go to an academy. "Reb Yesheskel," as the father was known to his neighbors, gently tried to satisfy the boy by apprenticing him to a photographer. But upon noticing that art had become an obsession with Marc, he allowed him to obtain some elementary education at the local art school, run by Yehuda Penn, and thereafter to go to St. Petersburg. He helped him reach the capital of Russia by securing for him the permit ordinarily denied to all Jews except a few privileged wealthy residents and their servants. Moreover, Reb Yesheskel gave his son all the money he could spare—27 rubles!

Having won a year's scholarship, Marc attended the School of the Society for the Protection of the Arts. Thereafter, he went to a more modern school, run by the Jewish painter Bakst, where his classmates included Nijinsky, later to become famous as a dancer, and the Countess Tolstoy. He learned much, though his life in anti-Semitic St. Petersburg was miserable indeed. For a time he worked as a domestic servant in a lawyer's home.



"The Wedding," another of Chagall's paintings characterized by Jewish experiences and Jewish customs

Once, he was thrown into jail for lack of working papers. He apprenticed himself to a sign painter to make a living.

At twenty-three he had already produced several excellent paintings, he was discovered by a well-known Jewish attorney and political leader, Maxim Vinawer, who bought his work and finally even sent him to Paris, where Marc could see all the products of modern art of which very little had come to the artistically backward and barren Russian capital.

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Paris did not cause Chagall to forget his native city. In his autobiography he described how even in the "City of Light" Vitebsk continued to play a role in his life:

"I left the country of my birth in 1910. At that time I decided that I needed Paris. The soil which had nourished the roots of my art was Vitebsk; but my art needed Paris—like a tree needs water—otherwise it would have withered. I had no other reason for leaving my native land.

"As a painter and a man of the people (and I consider the common people the most sensitive class of society) I felt that plastic refinement of the highest order existed in France.

"I arrived in Paris with the thoughts, the dreams, which one can have only at the age of twenty (actually, he was twenty-three); yet, perhaps, those dreams have stayed with me for a long time.

"I was inspired by what I saw. But my enthusiasm returned to its starting point. Participating in that unique technical revolution of art in France, I returned in thought, in the soul, so to speak, to my own country."

Why do I dwell on the youth of Chagall with such insistence? Because I feel—and Chagall fully agrees with me—that one must understand his background in order to love (rather than grasp intellectually) more completely the essence of his art. Everyone knows the rest of the story—how Chagall went back to Russia after the outbreak of the first World War, married Bella, raised a family, and, under the Bolsheviks, served as commissar-director of the very art school of Vitebsk he had attended as a youth. Everybody knows that after a few years he was fed up with the Bolshevik regime and relieved when he and his family were able to get out and escape to the West. As he put it in his autobiography:

"Neither Imperial Russia nor the Russia of the Soviets needs me.

"I am incomprehensible, strange, to them.

"I am certain that Rembrandt loves me."

Rembrandt, I am sure, would have loved him. But he met with some opposition even in hospitable Paris, and while some of the hostility was based on purely aesthetic grounds, an undercurrent of anti-Semitism was not always absent. Today, all of France seems to love the work of this painter who, with his second wife, Valentine, has made his home in the little town of Vence, near Nice. In America, the first Chagall show, held in New York in 1926, was a failure; critics damned him with faint praise, and the public laughed at his weird metaphors. Today, his work is represented in a dozen American museums, and the recent Chagall exhibitions at the Museum of Modern Art and the Good-speed Hall of the University of Chicago attracted many thousands. His "illustrations for the Bible" were published here last year by Harcourt, Brace & Company, and were widely admired.

I asked Chagall why he did not visit a little longer in the United States, after having been received so enthusiastically. But the septuagenarian, whose energy seems unimpaired, told me that there was a great deal of work waiting for him in France. In Paris, a major task had to be completed: the costumes and stage sets for "Daphnis et Chloe," commissioned by the Paris Opera, to commemorate the 20th anniversary of Maurice Ravel's death with a performance of this work. Next, he had to design stained-glass windows for the Cathedral of Metz. The centuries-old windows were destroyed in the last war, and Chagall, along with two other artists, will help replace the lost beauty with work reflecting, inevitably, the spirit of our time. Chagall, the most Jewish of living artists, has looked forward to this task; for he thinks that are as an expression of mankind belongs to all people of good will, and that a Jew's spirituality is bound to be respected and loved by a Christian, and vice-versa. Chagall's art, though rooted in the traditions of Jewish religion and lore, belongs to all who can understand that a man can fly without an airplane, to all who can enjoy a Charlie Chaplin movie, or a circus, or a zoo, to all who approach art with love. To give the final word to Chagall:

"Without love an art is not art, and a life is not life . . . The great crisis of art and of life is a crisis of Love . . ."

PASSOVER HUMOR

By JACOB RICHMAN

REB Meir Simchah Katz, one of the two great rabbis of Dvinsk, possessed a fine sense of humor. So did his wife. One erev Pesach she asked him whether he had already sold the *hometz* to a non-Jew. "I did," said the rabbi, adding, "There is only one piece of *hometz* that I did not sell," pointing toward her.

"This hometz needn't be sold," retorted the rebbitzin. "My father had already sold it to a goy."

* * *

Rabbi Jonathan Eyebeschutz, Chief Rabbi of Prague, showed his nimbleness of wit even as a little boy. One Seder night he stole the *afikoman*, and demanded as ransom a new suit. His father agreed.

Getting back the *afikoman*, the father said: "Now, my dear fellow, you will not get your share of the *afikoman* unless you release me from my pledge, which was made under duress."

"I took off my share of the *afikoman* before I returned it to you," said the little imp.

* * *

Reb Zundel Salanter fainted one erev Pesach, and a physician was called. He suggested that one of his teeth be pulled. This drastic act revived the prostrate saint, and when he realized what had been done to him he ruefully observed: "Now I'll be unable to fulfill the mitzvah of eating matzah tonight."

A Hassidic Tale By A Master Story-Teller

THE SEDER OF THE DOGS

By J. L. PERETZ

WHEN the Baal Shem, the great leader of the Hassidim, still lived, many men would come to visit him from various parts of the country. They came to hear him speak and to receive his blessing.

Among these "pilgrims" there was one Jew who had just become rich—very rich, and I need hardly tell you he was a pest.

I don't mind referring to him by name. Let him come and choke me if he will . . . Yankel, of Konska-Vola, he was called.

He was a wild, ill-mannered boor. Even the Baal Shem, with his serene temper and unfailing patience, would knit his brow whenever this g'vir appeared on the scene.

As soon as he got his money, he became proud and overbearing and hungry for honours. He insisted upon being elected in his home town as the President of the "Holy Society," and right after the balloting, when he found that he was defeated, he quarrelled with the Rabbi and the whole congregation. The town was all Mithnagdim and violently opposed to the Hassidim. So, just to spite them all he journeyed away to the Baal Shem and became a Hassid.

If any ordinary person had done that he would have been hounded by the whole town. But who would dare dispute with the almighty g'vir? Everybody held his tongue—and he kept journeying to the Baal Shem.

If there was a question of who should conduct the services in the synagogue—he had already taken possession of the reader's desk. Or, if it was a question of saying grace after meals, the g'vir already had the cup of water in his hand!

Then he had the habit of interrupting other people's conversation. If some learned men were discussing the Law, he would suddenly break in with: "You ought to see the mare that I bought! She's a peach!" And he would smack his lips as if he had just had something delicious.

And on top of all that—he was the most miserly miser that ever trod God's earth! Once, this precious g'vir of ours paid a visit to the Baal Shem during Hol Hamoed Pesach. For some reason he was detained and decided to stay over for the Sabbath. He tried to mix with the rest of us. We could not very well drive him away—the Baal Shem never allowed us to insult anyone. So he stayed.

* * *

That Sabbath the Baal Shem spoke to us about prayers, and he explained how prayers rise till they gradually reach their destination—God's throne. And he went on to explain that the prayers did not ascend directly or follow a straight course; that sometimes a prayer lingered on the way, or was obstructed in its path and detained; and that it was possible for two people to pray at different times—one early in the morning, and the other late in the afternoon—and yet the prayer of the second might come first. Everything depended on the purity of the prayer. The words were the body, and the thought—the soul.

"Happy is the man who has thoughts and feelings and whose prayer is pure and clean, without dress or impurities; and nothing in the world, no obstacles or hindrances, can detain it; it ascends straight up like the pillar of cloud in the days of old.

'But woe to the man who prays with many words but with little thought; for his prayer is encumbered with body'; it is heavy and cannot easily rise. 'Such prayer,' said he, 'flutters helplessly in the air, is dragged about on the roofs, and becomes entangled in the branches of the trees. And it sometimes happens that an ill wind seizes it and hurls in into deep pits and caves or hollows. And yet,' said he, 'no one ever prays in vain. In the end the prayer must arrive. It is drawn irresistably to its source. The prayer must only tarry until the storm is over, and, at the opportune moment, when the heavens are clear and there is no cloud or wind, it rises slowly, slowly, and ascends with the mercy of God."

And, almost forgetting that it was Sabbath and a holiday, the Baal Shem sighed heavily, and continued:

"And if a Jew prays to God, but in his heart he thinks of corn and of wheat, then bushels upon bushels of corn, and bushels upon bushels of wheat weigh his prayer down. How could it rise? How could it ascend? But worst of all, if a man prays and in his mind there are evil thoughts, then his prayer struggles to ascend to its Source on high; but the evil thoughts drag it down even to the gates of Hell.

"And when a man dies and leaves this world, he is called to render an account of his life. Before him are placed scales in which to keigh his deeds. The Prosecuting Angel comes and casts a great heapful into one of the scales, while the Defending Angel stands by empty-handed; he has nothing to put into the opposite scale.

"And the man's soul cries out in anguish: O Master of the Universe, did I not pray three times a day?"

"And then, to prove to the soul that no injustice is being done, it is led out. The Gateway of Heaven is opened and it is told to look down to earth. The soul looks and sees its prayers grovelling in the dust, in the filth. . . ."

But the Baal Shem suddenly remembered that it was Sabbath, and a festival, and wished to banish our sorrow. So he said joyfully:

"But I have good news for you. I am informed that our Seder service ascended without any hindrance—may heaven be praised for that!—and that it has been well received on high."

Just then, that boor of a g'vir jumped up with the question:

"And my Seder service, how was it received?"

Some of the Hassidim wanted to tear him to shreds; but the Baal Shem replied calmly:

"It has not yet arrived. Your Seder service is defective and needs to be mended."

"And how does the Rabbi know that?"

"I know it because your Seder service is tarrying at my door and begging to be mended."

Our g'vir half believes and half disbelieves:

"And when, Rabbi, will you open the gate for me?"

"To-night," answered the Baal Shem, "immediately after the Havdalah."

And he turned to the rest of us and said: "Come, all of you, you shall she . . ."

* * *

Now from that same town of Mithnagdim there also came to spend the holiday in our midst a poor melamed. On the Sabbath after the incident between the Baal Shem and the g'vir, some of our people went to the melamed and asked him about the way in which the g'vir conducted himself on Passover eves in his home town. The melamed spat in contempt.

"His Seder!" he cried. "It's a Seder of dogs!"

'What do you mean?"

"Just what I say: the g'vir does not live among his brethren in the middle of the town. He has bought for himself a house in the suburb, close to the houses of the noblemen, with whom he has dealings. He wants to be near them so that no one else may get ahead of him. And he is afraid of thieves; so he keeps dogs. And his dogs are ferocious; no Jew ever crosses the threshold of his house; and that is exactly what that old miser wants. This is how he acts on Sabbath eves and holiday eves:

"In synagogue he does not stop to finish Alenu. His belly urges him homeward. And as he runs out of the synagogue, he passes the warden and says: 'Listen, there you, send me guests; send me as many as you please.' On Passover eves he has the impudence to add: 'Let all who wish come.'

"The warden would send him guests, but they could never overtake him. And by the time they arrived in front of his house, the windows and shutters would be closed tight, and the dogs barking and showing their teeth. The guests would call, but no one would answer; and if ever a man tried to draw near, he would come away with torn clothes and wounds in his legs. Naturally, the warden stopped sending guests; but he keeps saying just the same: 'Send as many as you please. Let all who wish come!' "

"Very well," said we, "we shall see what will happen to-night."

It is after Havdalah, and the room is crowded to the door. The g'vir is sitting wedged in among the rest, a bit ashamed, a bit afraid, and a bit sceptical.

The Baal Shem orders the doors and shutters to be closed. That is done. The g'vir gets up. He has changed his mind. He wants to go out. As you may imagine, we don't let him go. Someone takes hold of him by the nape of the neck and pushes him beak into his seat.

But when the Baal Shem ardered the lights to be put out, the g'vir becomes terrified and shrieks in despair: "I refuse; I absolutely refuse."

Of course he is silenced.

The Baal Shem bends over and whispers to the warden who calls out in the darkness in the tone used in inviting someone to the Torah:

"Let there arise the Seder of Yankel of Konska-Vola."

And at once the Seder made itself heard in the darkness: "Slaves were we." It was the voice of the g'vir.

At that very minute: "Bow-wow-wow." The barking of dogs.

And so on: "Unto Pharaoh in Egypt . . ." "Bow-wow! Bow-wow!"

"Let all who wish . . ." "Bow-wow! Bow-wow!"

* * *

And—thank goodness—the g'vir disappeared in the dark and never ame back. Good riddance!

PASSOVER HUMOR

By JACOB RICHMAN

A MAN came to Reb Yosse Baer of Slonim and asked whether he would comply with the law if he used milk for the Four Cups at the Seder.

"Are you a sick man?" the great man asked.

"No," was the answer. "But I cannot afford to buy any wine."

Reb Yosse Baer called his wife and directed her to give the man 25 rubles. The caller demurred. "I merely came to ask a *shaale,*" he declared, "not to get a gratuity." But upon the rabbi's insistence he accepted the gift.

The rebbitzin later took her famous husband to task. "Why do you squander your money so recklessly!" she demanded. "We are not millionaires. Two or three rubles would have been more than enough to buy wine for the Four Cups."

"Don't you understand," explained the saintly man. "If he had no money to buy wine, most likely he had no money to buy fish and meat either. What could he do, then, with two or three rubles?"

* * *

Reb Levi Yitchok of Berditchev, whose love for his people was proverbial, once took a stroll in the market place during the intermediate days of Passover. Stopping a merchant who was known to deal in contraband silk smuggled from Austria, he said: "Could I get a few yards of silk from you?"

"As many as you like," replied the merchant.

Approaching another trader he enquired whether he would sell him some of his illicitly imported silverware, and he was assured that he could get all that he wanted. Then he asked whether he could sell him some *hometz;* leavened food.

"*Hometz!*" the other exclaimed in horror. "Do you think a Jew will deal in *hometz* on Pesach?"

Reb Levi Yitzchok thereupon lifted his eyes to Heaven and gave vent to one of his celebrated and quaint apostrophes. "Lord of the universe," he declaimed ecstatically, "See what a wonderful people Israel is. The Czar has millions of soldiers, armed with rifles and bayonets, watching every step of the border. Yet Jews find a way to dodge them and to transgress his decrees, whereas You, having no soldiers and no gendarmes; all You did was merely write one little verse; 'No leaven shall be found in your houses,' nevertheless You cannot find a crumb of leaven in the possession of any Jew. Verily, there is not such a wonderful people on the whole face of the earth!"

* * *

Rabbi Akiva Eger, of Posen, was distinguished for his humility and kindliness no less than for his profound erudition. One Passover he had at his table a poor stranger, who accidentally spilled his cup of wine on the tablecloth. To put him at ease, the rabbi artfully spilled his own cup of wine.

NEW BOOKS

Reviewed by DR. ISRAEL H. LEVINTHAL

"Faith and Love" by Rabbi Alexander A. Steinbach, Philosophical Library, N. Y.

This is a collection of beautiful, inspirational chapters, all dealing with spiritual themes, which will delight the heart and enrich the mind of the reader. Whether the author speaks of the roles of faith and love in life, or in finding God, or of the lonely soul or the law of growth in life, he is able to penetrate the deeper mysteries living and to unfold their meanings for our every-day existence. The essays are written in a beautiful prose which borders on the poetic; they are in truth literary cameos, wrought by one whose poetic gifts have long been acclaimed. This is a most noteworthy addition to the many other volumes which Rabbi Steinbach has written and with which he has enriched our literature.

"Yeshu Ha-Notzare (Jesus of Nazareth —King of the Jews—His Time, His Trial and His Crucifixion), by Prof. Solomon Zeitlin. Neuman Publishers, Jerusalem, Tel Aviv.

This is a Hebrew translation of a notable work originally written in English, "Who Crucified Jesus?" which appeared in America during the second world war. This Hebrew volume elaborates upon the English edition and gives us a deeper analysis of the age in which Jesus lived and of the political and religious life of the Jews in that period. The thesis which Professor Zeitlin develops is that neither the Pharisees nor the Suducees, not the Jewish people as such, nor the legally constituted Sanhedrin were responsible for the crucifixion of Jesus, but that it was a rump Sanhedrin of the Quislings of that day, appointed by Pilate, and who were ready to do Pilate's bidding. It is difficult to note all the arguments and historic insights offered by the author in a brief notice. Suffice to say, that his thesis, when first presented in the English volume, made a deep impression upon leading historians, both of Jews and non-Jews. The volume is beautifully translated by Dr. Joseph bar Lev, and will undoubtedly be well received in Israel and by Hebrew readers everywhere.

Ruhoth Nifgashoth, "A Conclave of Spirits," Literary Essays, by Prof. Hillel Bavli Ogen and Neuman, publishers. Jerusalem, Tel Aviv.

This is a volume which will be warmly welcomed by all lovers of Hebrew literature. It is a collection of the most important essays written by Professor Bavli which have appeared in various Hebrew publications during the last thirty-five years. The volume is divided into two sections, the first dealing with the great Hebrew literary figures of the last century and the second discussing a number of leading non-Jewish writers.

Professor Bavli is known for his masterly poetic gifts, and is one of the great Hebrew poets of our day. But he is also a superb literary critic, and in these essays he exhibits a remarkable gift for analyzing and in evaluating the writings of the great personalities in our Hebrew and general literature. An intellectual treat awaits the reader of this fascinating volume.

"Generation of Decision," by Sol Liptzin. Bloch Publishing Co., N. Y.

Dr. Liptzin, Professor of Comparative Literature at City College in New York, offers in this well-written volume a timely description of the impact of the Jew on the American mind and also of the impact of the American life on the thinking and character of the Jew. You find here a penetrating analysis of the contributions to America by the outstanding Jewish personalities in every field of cultural and social creativity. On the other hand, it tells also how the Jewish personality has been affected by new environment in this land. Professor Liptzin is very optimistic as to the future of the Jew in America. He does not believe that the Jew is dissolving in the American melting-pot; on the contrary he is convinced that we are experiencing a regeneration in our spiritual life. We are a Generation of Decision, and we can achieve another Jewish golden age if we but resolve to achieve it.

"Anne Frank—the Diary of a Young Girl," edited by Mordecai H. Lewittes. Globe Book Co., N. Y.

The Diary of Anne Frank is now known throughout the world. It has been translated into many languages and also dramatized on the stage. Rabbi Lewittes felt that because the Diary was written by a young girl, it should be of special interest to the pupils of our public schools, and he has edited the original work to make it suitable for class-room reading. Knowing children as he does, he has achieved his purpose in expert fashion and has rendered a great service to the cause of education. "I want to go on living even after my death," Anne Frank wrote. This volume will help to keep her alive in the hearts of our young as well as in the conscience of the world.

"The Russian Jews in America," by George Price. Translated by Leo Shpall. American Jewish Historical Society, N. Y.

Mr. Shpall has rendered a fine service to all students of the history of Jews in America by translating from the Russian into English this fascinating description of Jewish life in America during the end of the nineteenth century. These were crucial years in the life of Russian Jewry, when tens of thousands fled from pogroms and persecution, to find a haven in this blessed land. They were years of hardship and struggle for the immigrant Jews. Mr. Price was also an immigrant, but soon became prominently identified with many an institution in New York. He wrote a series of articles for the Russian periodical *Voskhod*, which in 1893 he published in book-form in St. Petersburg under the title *Russkie Yevrei v'Amerike* ("The Russian Jews in America"). Mr. Shpall, who has written extensively on items of American Jewish interest in the Russian press, has now enriched our knowledge of that interesting period, in translating this work into English.

A Report on A Community in A Revolutionary Transition

JEWISH LIFE IN CUBA

By MILTON FRIEDMAN

THIS Passover is especially meaningful for Cuban Jewry because the 12,000 Jews of this strife-beset island republic have been providentially exempted from the grim events of the past year.

Cuba is but 90-odd miles from the southernmost tip of Florida. Although only one Cuban in 500 is Jewish, the Jews play an important role in Cuba's business and industry.

A most bloody war was in Cuba. Yet Cuban Jews, an exposed minority, found that neither side in the fratricide injected anti-Semitism.

Israel was among the first nations to recognize the new government.

Jews active in the revolutionary movement were mainly university students and young professional men. Jewish leadership sought to avoid giving an impression that the Jewish community as such was involved with either side.

Actually, most Jews welcomed the Castro administration. They found Batista's political police similar to Gestapo thugs although anti-Semitism was absent. The Batista agents assaulted all dissenters in an atmosphere of oppression and denial of civil liberties.

For the first time in the history of Cuba a Jew was named a member of the Cabinet. He is Enrique Oltuski, a member of Castro movement. He is a son of immigrant parents from Poland who established a shoe factory in Santa Clara. An engineer and graduate of the University of Miami, Oltuski at 29 years of age is Minister of Communications in the new government.

The Zionist movement is strong in Cuba. Since Israel's establishment, over 200 Jews from Cuba have settled in Israel. Cuba's Jews feel their loyalty to Judaism and Zionism in no way lessens their patriotism as Cubans.

It is a matter of record that Jews lived in Cuba before explorers set foot on the territory now known as the United States. Columbus, on his first trip, had two Marranos (secret Jews) in his crew. They were Alonso de la Calle and Luis de Torres. The latter was Columbus' interpreter and knew Hebrew among other tongues. Reliable historians agree that de Torres settled in Cuba before the end of the 15th Century and died there. He is credited with the introduction of tobacco into Europe.

At the end of the 16th Century many Marrano Jewish families fled the Spanish Inquisition to Cuba. But persecution followed them to the lush tropical isle. A branch of the Cartagena Inquisition opened offices in Havana. Religious persecution stopped in 1783. The Inquisition laws in Cuba were abrogated in 1823.

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It was not until 1881 that Spain formally permitted Jews to reside in Spain. The right to hold Jewish services outside private homes was not granted until Cuba's emancipation from Spain in 1898. Cuba's "George Washington," the liberal Jose Mart, had Jewish friends and lieutanants. He saw to it that Cuban Jewry received equality when the republic was established.

Despite the Inquisition, it seems that many Jews entered Cuba during the period of formal restrictions. Cuban historians credit Hernando de Castro, a Marrano, with introducing sugar cane to Cuba in the 17th Century. Sugar is Cuba's most important export.

Historical records show that Cuba's Marranos were a virile lot. When the Church began burning Jews at the stake in Cuba, Marranos financed French and British buccaneers to war on Spanish galleons plying the West Indies trade routes. Some of the privateer ships carried the names of Jewish women killed by the Inquisitors.

There is evidence that even some avowed Jews managed somehow to survive the Inquisition in Cuba. A beautiful actress who died in Paris in 1869 was Delores de Dios-Porta, from Cuba, who openly professed the Jewish faith.

Cuban Marranos disappeared as a group. But many of Havana's most distinguished Catholic families today proudly acknowledge ancestors of Marrano origin.

When Theodore Roosevelt's Rough Riders came to Cuba in 1898, Jews were in their ranks. Some, like Sgt. Frank Steinhardt. remained. He became the founder of Havana's trolley car system. American Jews were enthralled by Cuba's beauty and mild climate.

Shortly after World War I a mistaken idea travelled across war-torn Eastern Europe, especially among Jews. It was that immigration to the United States was "easier" via Cuba than directly from Europe. Cuban entry laws were then lax. In 1924 over 5,000 Jews, mostly from Poland, entered Cuba. In 1929 more than 7,000 came. Of these 94 percent were under 40 and two-thirds were adventurous young men.

Some moved from Cuba to other Latin American countries. Others managed to gain admittance to the United States.

In order to aid Jewish settlement in Cuba, a Jewish Committee for Cuba was formed in New York. The noted American Jewish leader, Louis Marshall, was chairman. The National Council of Jewish Women and the Hebrew Immigrant Aid Society participated. Many thousands of dollars in loans were issued.

Using these funds to good advantage, Jews entered a variety of businesses—clothing, textiles, shoe manufacturing, tobacco plantations.

A gradual merger of Sephardic and Ashkenazi Jews took place. Jewish institutions grew in size and number. The Colegio Herzl, a Sephardic Jewish school founded in 1914, added Yiddish to its curriculum and welcomed non-Sephardic children. This came as a result, in part, of American financial support.

Further amalgamation has since developed in the modern community structure. In the late 1930's a Jewish Merchants Association was formed to combat anti-Semitic propaganda spread by Axis agents. In recent years, despite political turmoil in Cuba, Jews have enjoyed good community relations.

Today a healthy and growing Jewish cultural life exists. Synagogue attendance is considerably higher than in the United States.

Dr. Levinthal's New Book, "Point of View: An Analysis of American Judaism" Hailed By Many Leaders

Following are excerpts from comments on Rabbi Levinthal's new work:

"Not only the Jewish, but the general community should gain greatly from your thoughtful volume."

—Prof. Louis Finkelstein

"I found it very stimulating reading."

—Prof. Salo Baron

"I have greatly enjoyed reading your book and feel my mind instructed, clarified and enriched. The experience I have had with the book, others will have."

—Dr. John Haynes Holmes

"I think you have made a very helpful contribution to our people. In your own clear and interesting style you have highlighted the strengths and weaknesses of our various religious groupings. This should be an excellent text for adult discussion groups in our synagogues throughout the country."

—Dr. Simon Greenberg

". . . has all the qualities we associate with you—learning, tolerance, insight and eloquence. I am certain that it will find a wide reading public in this day, when increasing numbers of men, women and young people are seeking to discover the roots of their being in the religious heritage of Israel."

—Dr. Robert Gordis

"Found it to be a most cogent statement. Without any carping criticism you reveal the positive and negative attitudes of each of the four points of view."

—Rabbi Max Arzt

"That these discourses proved to be so popular is a tribute to your unmatched combination of lucidity, charm and scholarship. Many who seek enlightenment on the definitions and distinctions of the several trends in Judaism will find in your volume reasoned authentic answers. Your fairness and tolerance shine through even when you are critical."

—Dr. Israel Goldstein

"I enjoyed the book because it is clear, honest, compact. And I agree with you on the central character of *halakhah*."

—Prof. Harry M. Orlinsky

"I have always admired your clear style and your steady balanced thinking. It is a characteristic of all your books, and I suppose a reflex of the man who wrote them. Rarely if ever have I seen so much impartiality towards other viewpoints—while holding on to your own."

—Prof. Henry Slonimsky

"You have held up the mirror to the American Jewish religious scene, and have served thereby the cause of Judaism in general."

—Prof. Samuel S. Cohon

"It is the best presentation of the trends in American Judaism I have seen —just, tolerant, critical yet never aggressive. Precious quotations, including the one from your father, of blessed memory."

—Prof. Nahum N. Glatzer

"Your treatment of the four types of Judaism was admirable, not only in your customary scholarly approach, but also in the generosity of your spirit and in the fairness of your mind."

—Dr. Samuel H. Goldenson

"You have handled a most difficult subject in a magnificent manner, convincing in thought and delicate in your presentation. . . .

—Rabbi Abraham M. Heller

"I am intrigued by your apt choice of quotations and of your ability to penetrate to the heart of a religious position. You have shown that one can be critical and at the same time kind. You write in a manner that is just right for adult education purposes. . . .

—Dr. Simon Noveck,
National Director, B'nai Brith,
Dept. Adult Education.

"Your book, 'Point of View' is another glowing contribution to the American Jewish library. As usual, I enjoyed the clarity of your style, your succinctness and your rich erudition."

—Rabbi Samuel M. Silver

"It is not only a keen and authentic analysis, fair to all four camps (and you have not spared our own), but it is a constructive criticism showing the way and offering hope for the future of the Jew in the western world . . . It is a very fine and timely piece of work, beautifully written and thought provoking."

—Rabbi Louis D. Gross

Report From the Center Hebrew School

THE Hebrew School marked the holiday of Tu Bishvat with a special assembly at which a movie, "Land of Promise," was shown. Pupils presented Mr. and Mrs. Frank Schaeffer with a scroll commemorating the planting of a grove of trees in Israel. Rabbis Levinthal, Kreitman and Lewittes paid tribute to Mr. and Mrs. Schaeffer because of their devoted work in behalf of Israel and of Jewish education.

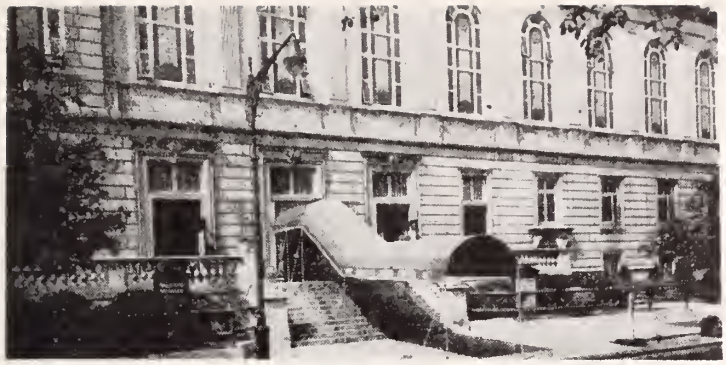
The principal speaker at the high school breakfast on Sunday, March 8, was Mr. Harold Kushner, who spoke on "Youth in Israel."

Each student of the first grade received a Siddur as a gift at a special ceremony held on Sunday March 1. Classes under the direction of Mrs. Weinreb, Mrs. Beder and Mrs. Rothberg took part.

Class VII offered a play at the annual Purim entertainment on Sunday March 22, directed by Mrs. Ganya Spinrad. The choral group under the direction of Mr. Emanuel Goldsmith participated in the program.

The annual Book Fair sponsored by the PTA was held from March 22 to 24.

The Annual Post Bar Mitzvah Service is being held on Friday night, April 10. Eight students who have continued their Hebrew studies for two years beyond their Bar Mitzvah take part in the service and receive certificates. The Zvi and Paya Kushner award will be presented to Cary Aminoff, a graduate of our Hebrew School who is now in the senior class of the Marshalliah Hebrew High School. Graduates include Cary Aminoff, Robert Crawford, Everett Goldberg, Leslie Grubman, Kenneth Hurst, William Kantor, Eugene Weiss and Philip Yacht.



NEWS OF THE CENTER

Concluding Late Friday Night Services to Honor Post Bar Mitzvah Fellowship

The concluding Late Friday Night Services of the season on April 10th will be devoted to the graduates of our Post Bar Mitzvah Fellowship, consisting of pupils who have completed two years of Hebrew studies beyond Bar Mitzvah. Rabbis Levinthal, Kreitman and Lewittes will participate. The following students will be honored: Cary Aminoff, Robert Crawford, Everett Goldberg, Leslie Grubman, Kenneth Hurst, William Kantor, Eugene Weiss, Philip Yacht.

Physicians' Sabbath April 11

On the occasion of the Sidrah "Mishpatim," the service and sermon were dedicated to the legal profession. The service at that time was entitled "Law as a Sacred Calling." It was decided to dedicate the Sabbath of "Tazria" wherein is described the sanitation and healing responsibilities of the ancient priesthood as the Sabbath for physcians, dentists and other members of the modern healing professions, and in a larger sense, those who are consecrated to the priesthood of healing. Rabbi Kreitman will discuss the Jewish approach to medicine and hygiene as reflected in the bible, Talmud and our medieval philosophers—physicians. All the physicians and dentists of our community are invited to attend.

Siyum Services

Services for the first born son will be held on Wednesday morning, April 22nd at 7:00 and 8:00 o'clock.

Passover Services

The services for the first days of the Passover holiday will be held on Wednesday and Thursday evening, April 22nd and 23rd at 6:00 o'clock; on Thursday and Friday mornings, April 23rd and 24th at 8:30 o'clock. Rabbi Levinthal will preach on the significance of the festival on the first day and Rabbi Kreitman will speak on the second day. Our Cantor, Rev. William Sauler, will officiate on both days, together with the Center Choir.

The services for the concluding days of the Passover holiday will be held on Tuesday and Wednesday evenings, April 28th and 29th, at 6:15 o'clock; on Wednesday and Thursday mornings, April 29th and 30th, at 8:30 o'clock. Rabbi Kreitman will speak on Wednesday morning and Dr. Levinthal will speak on the concluding day, Thursday morning. Cantor Sauler will officiate on both days together with the Center Choir.

Yizkor (Memorial Services) will be recited at the services on the last day of Passover, Thursday morning, April 30th, at about 10:30 o'clock.

Holiday Torah Readings

1st Day—Exodus 12:21-51; Numbers 28:16-25.
Haftarah—Joshua 5:2-6:1.
2nd Day—Leviticus 22:26-23-44; Numbers 28:16-25.
Haftarah—II Kings 23:1-9, 21-25.
Intermediate Sabbath—Exodus 33:12-34:26; Numbers 28:19-25.
Haftarah—Ezekiel 37:1-14.
(Song of Songs is read.)
7th Day—Exodus 13:17-15:26; Numbers 28:19-25.
Haftarah—II Samuel 22.
8th Day—Deuteronomy 15:19-16:17; Numbers 28:19-25.
Haftarah—Isaiah 10:32-12:6.

Passover Sedorim

The first Seder, on Wednesday, April 22nd, will begin at 7:00 o'clock and the second Seder, Thursday, April 23rd, will commence at 7:00 o'clock.

SABBATH WORSHIP

Kindling of Candles—6:10 P.M.
Services 6:00 P.M.
Concluding Late Friday Evening Services—April 10th, 8:30 P.M.
ANNUAL
POST BAR MITZVAH
SERVICE
Cantor William Sauler
WILL CHANT THE SERVICE
Oneg Shabbat sponsored by P.T.A. of the Hebrew School
Sabbath Morning Services
April 11th, 8:30 A.M.
Sidrah: "Tazria"
Leviticus 12.1-13.59
Prophets: II Kings 4.42.5-19

RABBI KREITMAN

will dedicate this Sabbath to the members of the healing profession and will speak on
"A PRIESTHOOD OF HEALING"
Class in Talmud led by
RABBI JACOB S. DONER—5:00 P.M.

DAILY SERVICES

Mornings: Monday through Friday
7:00 and 8:00 o'clock
Sunday mornings—8:00 and 8:50
The first minyan morning service on Rosh Chodesh begins at 6:45

MINHA SERVICES

Week of April 12—6:15 P.M.
Late Maariv Services—7:00 P.M.
Mishnah Class conducted by
RABBI KREITMAN—10:00 A.M.
The Breakfast on April 12 will be sponsored by Mr. Abraham H. Zirn to commemorate a Yahrzeit.
No Mishnah classes on April 19th and 26th — will resume Sunday, May 3.

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

AARONSON, SAMUEL: Married; Res.: 263 Brooklyn Ave.; Bus.: Stationery, 127 Kingston Ave.; *Proposed by* Abraham W. Slepian.

BEROZA, SOL: Married; Res.: 584 Grand St.; Bus.: Lithographer, 79 7th Ave.

BRESSMAN, DR. HERBERT B.: Single; Res.: 808 Eastern Parkway; Bus.: Dentist, 45 W. 54th St., N. Y.; *Proposed by* Dr. Louis A. Berk.

CARLIN, DAVID: Married; Res.: 2617 Orr St., Merrick, L. I.; Bus.: Executive, Encyclopedia Britannica, Garden City, L. I.; *Proposed by* Israel Kaplan, Phil Levine.

CHALIFF, MISS MARALYN: Res. 1363 Eastern Parkway; *Proposed by* Morris J. Bloomstein, Herbert Kaplan.

CHANES, MISS DIVA: Res.: 9213 Avenue B.

COHEN, BRUCE: Single; Res. 825 Ocean Parkway; Bus.: Sales, International Harvester Co.; *Proposed by* Hebry Lee Poyta.

COHEN, MORTON PAUL: Single; Res.: 706 Rogers Ave.; Student.

CURE, BERNARD: Married; Res.: 881 Washington Ave.; Bus.: Anton Machine Wks.; 1226 Flushing Ave.

DONER, SAM: Married; Res.: 720 St. Marks Ave.; Bus.: Mfg. Representative, 55 West 39th St., N. Y.; *Proposed by* Rabbi Jacob S. Doner.

EDELSTEIN, MISS TOBY: Res.: 738 Howard Ave.; *Proposed by* Max Crawford, Robert Gutchman.

EISEMAN, BERNARD: Married; Res.: 436 New York Ave.; Bus.: Insurance, 877 Manhattan Ave.

FISK, ALLAN: Single; Res.: 731 Schenectady Ave.; Bus.: Teacher, 2401 Neptune Ave.; *Proposed by* David Finkelstein, Max Lerner.

FORMAN, JEROME: Single; Res.: 473 Powell St.; *Proposed by* Robert Gutchman.

FOX, SHELDON: Single; Res.: 131 East 21st St.; Bus.: Engineer, Airberne Inst. Lab.; *Proposed by* Norman Mattisinko, Lila Picken.

FREED, MOSES: Single; Res.: 745 Lincoln Pl.; Bus.: Salesman, Air Freight, 405 W. 37th St., N. Y.; *Proposed by* Howard D. Seline.

GLUCKMAN, ROBERT: Single; Res.: 808 Eastern Parkway; Bus.: Attorney, 437 Fifth Ave., N. Y., *Proposed by* Dr. Louis A. Berk, Robert Gutchman.

GOLDMAN, EDWARD: Single; Res.: 322 East 94th St., Bus.: Hairdresser; *Proposed by* Al Buschel, Morton Beres.

GOLDMAN, HAROLD: Married; Res.: 959 Carrol St.; Bus.: Thread, 33 Union Sq.; *Proposed by* Harold Goldman.

HARRITON, RICHARD: Single; Res.: 3320 Avenue H; Bus. Accountant, 33 Rector St.; *Proposed by* Joel Sherrow.

HOFFNONG, ERWIN: Single; Res.: 340 Pennsylvania Ave.; Bus.: Interviewer, N. Y. State Employment Service; *Proposed by* Robert Gutchman, Max Crawford.

HORNICK, LEO: Res.: 601 Albany Ave.; Bus.: Window Cleaner, Queens; *Proposed by* Leo Hornick, Harry Aronson.

KAREN, HERBERT: Single; Res.: 647 Albany Ave.; *Proposed by* Harvey Gerber.

KATZ, ASCHER: Married; Res.: 941 Washington Ave.; Bus.: Lawyer, 666 Fifth Ave., N. Y.

KATZ, EDWARD: Single; Res.: 1141 Eastern Parkway; Student; *Proposed by* Sonia Moscowitz, Steven Leventhal.

KAUFFMAN, IRWIN: Married; Res.: 2076 Bronx Park East; Bus.: TV Sales & Service.

KORNBLATT, DAVID: Married; Res.: 83-88 Woodhaven Blvd.; Bus.: Diamond Setter, 20 West 47th St.; *Proposed by* Jessie Weishar, Lillian Zwillinger.

KRAKOWSKY, HARRY: Married; Res.: 1584 Carrol St.; Bus.: Sales Manager, Chocolate Novelties, 9301 Ditmas Ave.

KRIEGER, ABRAHAM: Married; Res.: 10 East 43rd St.; Bus.: Production Mgr., Mailing Co., 55 West 45th St.; *Proposed by* Rubin Gralla.

KRINSKY, RAYMOND: Married; Res.: 147-36 70th Road, Flushing, L. I.; Bus.: Fuel Oil, 14 E. 98th St.; *Proposed by* Dr. Jacob J. Altholtz.

KUTAS, MISS JUDITH: Single; Res.: 848 Eastern Parkway; *Proposed by* Robert Gutchman, Norman Mattisinko.

LEVITT, DR. JACOB: Married; Res.: 668 Eastern Parkway; Bus.: Physician.

LIEBERMAN, MISS ARLENE: Res.: 9121 Kings Highway. *Proposed by* Lila Picken, Morris J. Bloomstein.

LURIO, ARTHUR: Single; Res. 1800 Albemarle Rd.; Bus.: Real Estate, 44 Court St.; *Proposed by* Harvey Lurie.

MARINOFF, JACK: Single; Res.: 3500 Snyder Ave.; Bus.: Supper Club, 1014 Utica Ave.

MARKOWITZ, BERTRAM: Single; Res.: 29 Blake Ave.; Bus.: Advertising, 345 Madison Ave.; *Proposed by* Robert Gutchman.

MARSHEL, ARNOLD: Married; Res.: 280 Ocean Parkway; Bus.: Real Estate, 44 St.; *Proposed by* Harvey Lurie.

MEVORAH, MISS RHODA: Res.: 602 Georgia Ave.; *Proposed by* Emanuel Mevorah.

MORET, SID: Married; Res.: 134-29 Francis Lewis Blvd.; Bus.: Salesman, Athletic Equip., 886 Franklin Ave.; *Proposed by* Morris S. Schechter.

PADERNACHT, M. ALLAN: Single; Res.: 285 Albany Ave.; Bus.: Clerk, Textile Converting; 1410 Broadway.

PIANKO, HARRY: Married; Res.: 816 Montgomery St.; Bus.: Provisions, 521 East 5th St.

PORUSH, ABRAHAM: Married; Res.: 687 Montgomery St.; Bus.: Displays, 1133 Broadway; *Proposed by* Max Taft, Robert Gutchman.

POST, MISS PEARL: Res.: 657 East 26th St.; *Proposed by* L. H. Fischer, Bernice Gross.

RAPHAEL, MAX: Married; Res.: 474 Brooklyn Ave.; Bus.: Spice Importer, 141 Chrystie St.; *Proposed by* Samuel Gartenberg.

RENNERT, ARNOLD: Married; Res.: 2425 Haring St.; Bus.: Restaurant & Bar, 179 Varick St.; *Proposed by* Joel Scherle.

RENNERT, IRA L.: Single; Res.: 346 East 55th St.; Bus.: Stock Broker, 1 Wall St.; *Proposed* by Joel Sherrow.

RIFKIN, MISS BARBARA: Res.: 127 East 59th St.; *Proposed by* Wm. Walter; Irwin Weisberg.

RITHOLZ, KENNETH: Single; Res.: 308 East 56th St.; Bus.: Supper Club; 1014 Utica Ave.

ROSENBLUM, MISS ROSLYN: Res.: 1530 Eastern Parkway; *Proposed by* Norman Mattisinko, Arthur J. Viders.

ROSENFELD, MARTIN E.: Married; Res.: 55 Eastern Parkway; Bus.: Hardware, 215 4th Ave.; *Proposed by* Abraham W. Slepian.

RUBIN, HERMAN: Single; Res.: 567 Sheffield Ave.; Bus.: Taxi Operator; *Proposed by* Leonard Krawitz, Seymour Berland.

SCHATZ, MISS DOROTHY: Res.: 459 East 91st St.; *Proposed by* Bea Edelstein, L. H. Fischer.

SCHULMAN, SAMUEL: Married; Res.: 740 Empire Blvd.; Bus.: Accountant, N. Y. State Dept., 93 Worth St.

SCHURR, MICHAEL: Single; Res.: 260 Lenox Rd.; Bus.: Attorney, 26 Court St.; *Proposed by* Dr. Sol Amsterdam, Jack Raphael.

SCHWARTZ, BERNARD: Single; Res.: 713 Eastern Parkway; Bus.: Displays, 426 East 91st St.; *Proposed by* Abraham W. Slepian, Dr. Arthur Raeder.

SCHWARTZ, IRA J.: Married; Res.: 639 Eastern Parkway; Bus.: Police Officer, 397 Coney Island Ave.; *Proposed by* Robert Gutchman, Al Hellman.

SEIDERMAN, MRS. SAMUEL: Res.: 750 Eastern Parkway; *Proposed by* Mrs. Fanny Buchman.

SERVETMAN, MISS IRENE: Res.: 524 Saratoga Ave.; *Proposed by* Larry Fischer, Norman Mattisinko.

SHERROW, JOEL: Single; Res.: 427 B. 148th St.; Bus.: Salesman, Medallions, 1 Park Ave.; *Proposed by* Robert Gutchman, Maury Goldman.

SIEGEL, MISS ZELDA: Res.: 1734 East 54th St.; *Proposed by* Larry Fischer, Robert Gutchman.

SKLAR, MAX: Married; Res.: 1519 Howell Rd., Valley Stream L. I,; Bus.: Supper Club, 1014 Utica Ave.

SOLODOW, PHILIP: Married; Res.: 320 Sterling St.; Bus.: Accountant, 40 Exchange Pl.

STEIN, STANLEY: Single; Res.: 919 Park Pl.; Bus.: Salesman.

TIEGERMAN, SIMON: Married; Res.: 900 Eastern Parkway; Bus.: Knitting Mills, 49 Junious St.; *Proposed by* Julius Kushner.

WALDSTREICHER, ELLIOT: Single; Res.: 157 B. 126th St., Belle Harbor; Bus.: Baker, 183 B. 116th St.; *Proposed by* Nathan Fein.

WIEDMAN, MISS LUCILLE: Res.: 221 McDonald Ave.

ZUCKERBERG, MISS LILLIAN: Res.: 1975 Union St.; *Proposed by* Rosalie Druxserman, Jack Simon.

Reinstatements

BUNDT, JEROME: Single; Res.: 652 Willoughby Ave.; Bus.: Board of Higher Education, 535 East 80th St., N. Y.

CATOK, SAM: Single; Res.: 457 F.D.R. Drive; Bus.: Sales Contracting.

CHASIN, MILTON: Married; Res.: 63-43 110th St., Forest Hills; Bus.: Bedford Sales, 1619 Bedford Ave.; *Proposed by* Frank F. Rose.

COHEN, DAVID: Married; Res. 1035 Washington Ave.; Bus.: Realty.

GLICKMAN, MARTIN: Single; Res.: 1673 Carroll St.; Bus.: Bookkeeper, 459 Howard Ave.; *Proposed by* Morty Pinkwasser, Eli Zev.

GOLDSTEIN, MORRIS E.: Single; Res.: 590 Ocean Ave.; *Proposed by* Frank F. Rose.

PEARL, MAX: Single; Res.: 691 Sheffield Ave.; Bus.: Handkerchief Mfg., 27 East 22nd St.; *Proposed by* Diana Bentkowsky.

RADUTZKY, HARRY: Married; Res.: 87 Meadows Rd., Lake Success; Bus.: Independent Halvah, 53 Varick St.; *Proposed by* Frank F. Rose.

WAPNER, SIDNEY: Married; Res.: 127 Broadway, Rockville Center; Bus.: Mfg. Fine Furniture, 440 Adelphi St.; *Proposed by* Aaron Fried, Jack Arkin.

JAMES J. JACKMAN,
Chairman, Membership Committee.

Holiday Gym Schedule

The Gym and Baths Department will be open Wednesday, April 22nd for men and boys from 12 to 3 P.M., will be closed Thursday and Friday, April 23rd and 24th for Passover and will reopen Sunday morning, April 26th for men at 10 A.M., and for boys from 2 to 4 P.M.

For the concluding days of the holiday, the department will be open on Tuesday, April 28th for women from 10 A.M., to 3 P.M., will be closed Wednesday and Thursday, April 29th and 30th and reopen Friday, May 1st for men and boys from 1 to 4 P.M.

Passover Vacation for Hebrew School

Passover vacation for students of our Hebrew School will begin on Wednesday April 22nd through Thursday, April 30th. Classes will resume Sunday morning, May 3rd.

MEN'S CLUB

THE Men's Club has really become a fixture of our Temple. The membership increases steadily and the monthly meetings have seen as many as 150 men gather for a delightful evening. The programs have featured outstanding speakers. The discussions have produced a spirited give and take that demonstrated the deep interest of our members.

Recently we held our annual elections. At a subsequent meeting we were honored by the presence of Justice Maurice Bernhardt, of the Domestic Relations Court, who conducted the installation ceremonies. The newly elected officers are:

President, Theodore D. Ostrow; Vice-Presidents, Louis Kramer, Dr. Milton Schiff, Robert Morse; Treasurer, Morris Traub; Secretary, Bernard Wolpert; Official Host, Max Crawford; Program Chairman, Robert Gutchman.

Program and Executive Committee: Max Crawford, Dr. Jules Kahn, Hugh Greenberg, Abraham Michelman, Harold Kalb, Benjamin Wisner, Carl Kahn, Murray Greenberg, James J. Jackman, Abe Ratner.

We urge all men of the Center to join our organization. The dues are only $5.00 annually, which simply helps to pay for the refreshments at each meeting and for postage. We are proud of the manner in which our men have joined in every endeavor of the Center and have supported the various programs of causes seeking the assistance of the Center.

On the June 5th week-end we will hold our annual outing at The Breakers Hotel in Atlantic City. The rates are most reasonable, varying between $12.00 to $14.00 per day. Reserve now for accommodations.

It is with special pride that we announce the appearance of Hon. Aaron E. Koota, Assistant District Attorney of Kings County, in charge of the Racket's Bureau, as our guest speaker at the meeting of Monday, April 20. He will discuss his experience in the prosecution of numerous criminal activities. As an able and vigorous prosecutor, Koota has won wide acclaim. All our members are cordially invited.

TED OSTROW, *President.*

YOUNG FOLKS LEAGUE

SINCE this administration will end before the publication of the next *Review*, I wish to express my thanks to all for their wonderful contributions during my administration. My special gratitude goes to our past President, Elliot Lewis, to our first Vice-President, Arthur Viders, who has done much behind the scenes and to our second Vice-President, Lila Picken, for her efforts in making this a most successful season. To the other members of the Executive Board, as well as to all of the general membership, I wish to acknowledge their enthusiasm in behalf of our organization.

The best springboard for a successful season is a successful Cotillion. This year our tenth annual "Spring Cotillion" will be held on Saturday evening, May 30. The newly refurbished Center Auditorium will be filled with gaiety, dancing, refreshments. To insure its success, please send your reservation early to our Cotillion Committe. Couvert, $12.50 per couple. Dress informal.

Let us not forget that this summer the group will conduct informal meetings on the Center roof. We will also have a picnic to Hudson River park and the annual beach party at Plum Beach in August.

Calendar

Wednesday, April 15: YFL Choral Group presents "Seven Golden Buttons" under the direction of Naomi Horowitz.
Tuesday, April 21: Passover program.
Wednesday, April 29: No meeting.
Wednesday, May 6: Meeting—Speaker on "Marriage and the Family."
Wednesday, May 13: Israeli Independence Day program.
Wednesday, May 20: Rabbi Kreitman will speak on a book from the "Prophets."
Wednesday, May 27: Annual Business Meeting and Election of Officers.
Saturday, May 30: Spring Cotillion, 9 P.M.
Wednesday, June 3: Installation of officers.

NORMAN MATTISINKO, *President.*

YOUTH CONGREGATIONS

AN IMPORTANT aspect of Center activities is the sponsorship of the two Youth Congregations, Junior and Children. These groups meet regularly Sabbath and Holiday mornings and the young people receive a traditional Synagogue training. They are instructed in the meaning of prayer and the significances of different prayers as well as in the Torah lesson appropriate for each week during the year. The habit of regular attendance has proved to be lasting with the young people and we are proud of the earlier generation who are now serving in important Center posts throughout the Jewish Community.

The Junior Congregation, composed of teen-agers, is ably and successfully supervised by Mr. Leo Shpall, the Assistant Principal of the Hebrew School. Adults visiting this Congregation derive a great deal of pleasure observing young people in all the necessary roles of conducting the services, and listening to the active participation of the congregants in prayer and song. We were privileged this year to hold services in the Main Synagogue on January 3, on the occasion of welcoming the Alumni of the Congregation for a special "Homecoming Sabbath."

A regular feature of the services is a series of inspiring sermonettes delivered by senior members, alumni and Center members who are devoting a great deal of time and effort for the advancement of youth programs.

The Children's Congregation, supervised by Mrs. Evelyn Zusman, a teacher in the Hebrew School, and an expert in the field of children's synagogue services, has been very successful in attracting many children, ages eight to twelve, from the Hebrew School and the community. These services are supplemented with dramatizations of the Torah portion of the week and presented by the children themselves. We look upon this group as our reservoir and supply for the future members of the Junior Congregation and eventually as active participants of the Center Synagogue.

HARRY GOLDSTEIN, *Chairman.*

MR. and MRS. CLUB

A LECTURER'S success is measured by the amount of interest created by his lectures, and this is best tested by the amount and degree of audience participation. If we apply this standard to Rabbi Kreitman's speech on "Living the Jewish Life Today," delivered at our November meeting, it must be judged a significant success. The Rabbi observed that anti-Semitism is on the wane and that the American Rabbinate is now faced with the problem of the American Jew at liberty. He expressed concern over the belief by certain elements of American Jewry that fraternization amongst Jews, more often than before, takes on a non-religious quality. There were those at the meeting who disagreed with this contention and a thought-provoking discussion resulted.

We can also look back with pride at our Hanukkah party and our social dance evening with Roy Lewis. Both meetings were festive and gay.

We will long remember Mr. Yonah Alexander and his talk on "Israel in the Last Decade" at our March meeting. Mr. Alexander's wealth of information and experience greatly helped us to better understand the Israeli culture. Questions pertaining to Israel's ethnic groups, to industry, defense, and education, were clearly answered by Mr. Alexander.

Bear in mind that our meetings are scheduled for the second Wednesday of each month and plan to attend.

Candlelighting During Passover

Candles will be lit during the Passover holidays as follows:

Wed., April 22 — 6:20 P.M.
Thurs., April 23 — 6:22 P.M.
Tues., April 28 — 6:25 P.M.
Wed., April 29 — 6:30 P.M.

Passover Services for Youth Congregations

Passover Services in the Junior Congregation will be held Thursday and Friday mornings, April 23rd and 24th at 10 A.M.; also on the concluding days, Wednesday and Thursday mornings, April 29th and 30th at 10 A.M.

The Children's Congregation will start their Passover services on Thursday and Friday, April 23rd and 24th at 10:30 A.M.; the concluding days, Wednesday and Thursday, April 29th and 30th at the same time.

PAGING SISTERHOOD!

MRS. JOYCE KREITMAN, Editor

Once again, at this anniversary of our liberation from bondage in Egypt, we have an opportunity to witness an Exodus "me'avdut l'cherut," from slavery to freedom, as tens of thousands of Roumanian Jews are finding new homes and new hope in Israel.

It is most appropriate that the call to help reaches us as we approach the Seder evening when we proclaim "Kol dichfin yetey v'yechal." Let all who are needy come and share in what we have.

We are grateful that there is a State of Israel today, that the words with which we conclude our Seder service "L'shanah Haba'ah B'Yushalayim," Next year in Jerusalem, are a reality for so many of us, and Please God, this possibility may be granted to all.

The story of Roumanian Jewry helps us to appreciate our own blessings of freedom in the United States, to cherish them and to help preserve them. We look forward to enabling a greater number of people throughout the world to stand erect and say "Last year we were slaves; today we are free men."

A very joyous Pesach to all!

SARAH H. KUSHNER, *President.*

At one meeting on November 17, Mrs. Ira Gluckstein analyzed the Jewish approach to contemporary problems in her talk entitled "The World We Live In." The following contributed to the success of the event: Mrs. William Sauler and Mrs. Benjamin Markowe led the singing of the anthems; Mrs. Henry Sandler read the minutes; Mrs. Sauler chaired the program; Mrs. Abraham Bernhardt delivered the invocation, and Mrs. Charles Marks and her committee arranged the refreshments.

Card Party

Sisterhood Dessert Luncheon and Card Party was successful fun-wise and fund-wise. Mrs. Bernard Mattikow, together with her co-chairmen, Mrs. Louis Nelson and Mrs. Carl Kahn, did a wonderful job and saw to it that everyone had a good time.

White Elephant Sale

Mrs. Abraham Meltzer, representing Sisterhood at the National Women's League convention in Miami Beach, spoke about her experiences. The theme of this year's conference was "In Thy Light Do We See Light." She stated that many of the innovations introduced by other synagogues have been long in use at the Center. The characteristics of a good Jew were discussed by the audience. At the end of the meeting the women headed for the tables displaying "White Elephant" merchandise. Mrs. Benjamin Markowe and Mrs. Theodore Ostrow together with President, Mrs. Kushner, had assembled this miniature Bazaar. Again we thank Mrs. M. Schiff for playing the anthems, Mrs. Sandler for recording and reading the minutes and Mrs. Ostrow for the opening prayer.

Luncheon For New Members

Old and new members of Sisterhood enjoyed a delicious luncheon prepared by Mrs. Marks and her co-workers for this event. Rabbi Levinthal told us that the Brooklyn Jewish Center, housing the religious and social activities of its members, served as the model for institutions all over the U. S. He explained that *chevra* means "society," but more specifically, a "friend." He urged the new members to become part of our *chevra* by participating in Sisterhood activities. Mrs. Herman Soloway presided over the cultural portion of our meeting. We commemorated Jewish Music Month, ushered in by Shabbat Shirah.

Torah Fund Luncheon

The invocation delivered by Mrs. Benjamin Kreitman opened our annual Torah Fund Luncheon. The tables were beautifully set in our newly decorated auditorium. Mrs. Benjamin Moskowitz, chairman of this event, thanked her co-chairmen, Mrs. Al Hellman and Mrs. Bernard Mattikow, for their cooperation. Mrs. Moskowitz called attention to the centerpieces on the dais and on each table, religious articles used in the observance of our holidays. This idea was suggested by Mrs. Lowenfeld, and most of the objects could be purchased from Sisterhood's gift shop which she operates. Mrs. Moskowitz briefly enumerated the many projects of the Jewish Theological Seminary and then she presented Rabbi Kreitman, who, in his remarks, congratulated the women on this fine luncheon. He explained that it was the duty of the Jewish women to encourage the study of Torah. Women assumed this responsibility at Mt. Sinai, for according to tradition, they were the first to accept the Torah. The spirit of the Jewish people is the Torah and women must bring this spirit to the Jewish body. Rabbi Edward Sandrow, of Cedarhurst, Vice-President of the Rabbinical Assembly and visiting professor of homiletics at the Seminary, was the guest speaker.

Miss Nancy Shander, a pupil of our Hebrew School read her prize-winning essay, "What Torah Means to Me." An Eternal Light script titled "Mrs. Steinberg's Partner in Heaven" was presented under the direction of Mrs. William Sauler. Included in the cast were: Molly Markowe (narrator), Belle Brunner, Sylvia Horowitz, Mary Kahn, Marge Lovett, Irene Schiff, Minna Schwartz and Sadie Soloway.

The Golden Link

Orchids to the Golden Age Club for its wonderful cooperation with Sisterhood in all of Sisterhood's projects. We are especially grateful to Mrs. Pauline Goldman, a member of Sisterhood's executive board and an officer of the Golden Age Club, who has been instrumental in bringing these two clubs closer together.

Happy Passover to all!

Advance Dates

Monday, May 4: Board meeting.

Wednesday, May 13: Sisterhood commemorates Israel Independence Day. Mrs. Isador Lowenfeld will be honored as "Mother of the Year."

Monday, May 25: "Redhead" Theatre Party.

Wednesday, May 27: U.J.A. Luncheon in honor of Mrs. Rose Horowitz.

A Junior Congregation Alumnus Reminisces

By DR. DONALD GRIBETZ

AS A representative of the Junior Congregation, I should like to express a few thoughts along two general themes. It has been said that "remembrance is a gentle goddess, recalling joys of long ago." I would first like to spend some moments with my fellow alumni and with you, the congregation, in pleasant reminiscence recalling the individuals with whom we had contact and some of the experiences we had as youngsters in the Junior Congregation. Secondly, perhaps it would be fitting to reflect concerning the influence that these personalities, these experiences, and the Junior Congregation as a whole, had on us as we developed from childhood to adult life.

Of the many joyous and significant experiences connected with our years in the Junior Congregation several stand out. I can recall the days when the Congregation room consisted of individual movable chairs. I remember how as children we watched the refurbishing with the present beautiful ark, *bimah* and the comfortable benches. I remember observing the workers as they put into place in the rear dividing wall, the individual stones representing the 12 tribes. As a youngster, this transformation was an experience filled with pleasurable awe; as an adult one cannot help but have a deep respect for the leaders of the congregation and the teachers who had the vision to beautify the building in which we prayed.

The various tasks which we took on in connection with the functioning of the services come back to me. Some of us put the chairs in order; others collected the *siddurim* and Bibles; still others were charged with the folding of *talesim*. These were not chores but rather voluntary duties which undoubtedly left us with a deep respect for religious articles and ritual.

One other significant memory must be mentioned. Most of us left the Junior Congregation with a formal skill—the ability to act as a *chazan,* to *daven musaf* or *shacharith;* the capacity to read the Torah or to recite the Haftorah, the knowledge of how to deliver a sermonette. Hours were spent passing these skills from the older members to the younger, then from the younger to the still younger. The spirit of cooperation—this desire to share—in addition to the actual achievements themselves, have left their impression upon all of us.

Finally, we would be remiss if we did not recall the teachers who organized and guided our efforts. I can well remember the gentle prodding and pointed stories of Messrs. Hirsh and Edelstein. I have a vivid picture of Mrs. Beder and Mr. Halevi as they kept "an ever watchful eye on us." Later, I remember with admiration the coming of Rabbi Lewittes and Mr. Shpall. Overlooking all was our beloved Rabbi Levinthal, who at least once during each Sabbath stepped into the congregation to leave an important thought, to give an encouraging word.

What have these experiences meant to us? What influence did these personalities exert over us?

As children, attendance at a Junior Congregation, and especially at this one, was an important adjunct to our formal Hebrew training. In addition, it was the beginning of an easy familiarity with Jewish ritual and tradition.

As teen-agers and college students, it provided us with an identification with our people and heritage. This helped fortify us when we were first thrust into an atmosphere frequently hostile to religious observance. Our experiences in the Junior Congregation further served as a cultural tie to the Bible, to Jewish history, to the Hebrew language and literature and this was the more important as we became engrossed in our secular studies.

As adults, our memories afforded us an understanding of our responsibilities to our synagogues and to Jewish life in our communities. We are proud that many of us are now the leaders, the *balabatim* in our own communities.

Finally and most important is the effect this wonderful experience must have had on us as parents in relation to our children. We were most fortunate in having had this training; we are now in the unique position of being able to readily pass this on to our children. Because of our childhood experiences, we have the great privilege of aiding in the perpetuation of Jewish life and tradition.

In conclusion on this Alumni Sabbath, it is not sufficient for us to reminisce, nor to merely thank our predecessors for their foresight. It is more appropriate to pledge ourselves to emulate their example and to provide similar training and opportunity to our children.

It is written in Proverbs: "Train a child in the way he should go, and when he is old he will not depart from it."

Bar Mitzvah

A hearty Mazel Tov is extended to Mr. and Mrs. Theodore Friedman of 365 New York Avenue on the Bar Mitzvah of their son, Martin Allen, at the Center this Sabbath, April 11th.

YOUTH ACTIVITIES

THE climax of the youth activities season was reached last month with the United Synagogue Youth week-end *kinus* on March 20-22 and the Purim Carnival and Dance on March 28. Both events saw hundreds of children and teen-agers attend both events, spending many happy hours at the Center in the company of their friends.

Two projects are in preparation to round out the formal part of the season: a Third Seder and a Spring Dance. Committees are already at work on these events, and indications are that they will be at least as successful as they have been in the past.

Formal club meetings will continue through the end of this month. During May and June the Senior Lounge will be open on Saturdays after sundown.

Current members of our youth clubs will re-register this month.

Registration in May for Center Members

During May, the Department of Youth Activities will receive applications from children of Center members who wish to join for the new season beginning next September. We conduct a large club program for persons from 9 through 21, and priority is always extended to the families of Center members.

Remember Thy Creator

(*Continued from page 7*)

From the standpoint of this Biblical epic, it would be unrealistic and even foolhardy to think that the reopening and the establishment of synagogues and churches in Soviet Russia and the permission to practice religion freely there would turn the tide and bring peace to the world. Russia today is altogether possessed by human arrogance and the delusion of human independence. Labor, which was supposed to be a sign of our limitations and finiteness, has been raised by them to the doctrine of human self-sufficiency. In their monolithic community, in which all human ingenuity is joined together in a tremendous collective enterprise, they savor fully the ironic words God used for the Tower of Babel, "Nothing that they may design to do will be out of their reach."

We are thankful for the skill and daring of our scientists and engineers who have checked the Soviet's demonic urge for conquest through the show of our own power. But that is a hope only for the moment, a postponement during which we can take a breath of relief. Ultimately, our hope can come only from the story of Abraham. Out of generations of human perversity and pagan arrogance Abraham arose, recognizing the creaturehood of man. At first he was a lonely figure, but his voice and the voice of his descendants came to be heard throughout the land. This is our hope for the future. From the midst of arrogance and materialism, there must inevitably come, whether it be through a natural cataclysm or through the slow awakening of the human heart, a recognition of what we are and whence we come, and what sustains our being.

May it be Thy will, Oh Heavenly Father, that on this Rosh Hashonah day the lessons of Creation will penetrate deep into our hearts and minds and that in time all mankind will walk with Thee in the spirit of our father Abraham.

The Weizmann Archives

(*Continued from page 4*)

a great deal of collaboration and probably several years of work. I cannot think of anyone other than yourself to whom I would entrust this work with the feeling that it will be done with responsibility and fidelity . . . Let this be your authority to begin gathering the material."

Today the Archives comprise several thousand items collected by Dr. Weizmann in his lifetime and the posthumous material accumulated after his passing, a total of some 10,000 letters written and dictated by Dr. Weizmann himself, diary extracts, memoranda, copies of speeches, various historic documents, sound recordings, films, pictures and photographs.

From the outset, our guiding thought was that the Archives must be transposed from a record of personal activities and achievements into an historical record, a spiritual testament and a personal monument.

It had always been Dr. Weizmann's intention that the Archives should become the national possession of the Jewish people, a heritage of the historical aspects of the political struggle. It was to be his bequest to the Jewish State. In conveying their ownership to Yad Chaim Weizmann, to which they now belong, Mrs. Weizmann has given effect to her husband's last wish.

Annual U.J.A. Dinner

Hon. Abraham D. Beame, chairman of the Brooklyn Jewish Center Division of the United Jewish Appeal of Greater New York, has just announced completion of plans for the Center's annual dinner on Tuesday evening, May 12th at 6 P.M. Hon. Stanley Steingut, a member of our Governing Board, is this year's guest of honor. Please reserve the date.

Congratulations

Heartiest congratulations are extended to:

Mrs. Rose Bromberg of 302 Sterling Street on the birth of a son, Michael Allen, to her children Mr. and Mrs. Harold W. Sider on March 18.

Mr. and Mrs. Akiba Margolin of 34 Plaza Street on the birth of a daughter to their grandchildren, Mr. and Mrs. Sandor Bruckman of Baltimore, Md., on March 24.

Mr. and Mrs. George Reich of 83-57 118th Street, Kew Gardens, on the birth of a son, Arthur, on February 14. Congratulations are also extended to the grandparents, Mr. and Mrs. Morris Reich.

Junior League

THE Junior League was well represented at the recently concluded National Convention of the Young People's League. Comprehensive reports have already been given at the group's meetings.

The attention now turns to the forthcoming major social function sponsored by the Junior League, the Annual Matzoh Ball, which will take place on Saturday evening, April 25, at the Center. Admission is $1.00 for members of the group and $1.50 for non-members. The age range is 18-25.

LAST CALL FOR RESERVATIONS!

PASSOVER SEDORIM

will be held at

THE CENTER

Wednesday and Thursday Evenings
April 22nd and 23rd

The Sedorim will be conducted by
Rabbi Israel H. Levinthal
Rabbi Benjamin Kreitman
and
Cantor William Sauler

Reservations: Members, their children, sons-in-law, daughters-in-law and grandchildren *only* — Adults: $10.50 per person each Seder; Children under 13 years: $8.50.

Immediate relatives in family other than above—$12.50 per person each Seder.

SISTERHOOD'S
Annual Theatre Party
"RED HEAD"
starring
GWEN VERDON

Monday Evening, May 25

TIME IS GETTING VERY SHORT!
Call for tickets immediately.
Mrs. Abe Meltzer, *Chairman*
PR 2 - 2049

PRICES:
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Mezzanine—$9.50, $8.50
Balcony—$7, $6.50, $5.50, $4

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Brooklyn Jewish Center Review

SHAVUOT
5719

JUNE
1959



"Procession"—A group of bronze sculptures by Elbert Weinberg set up in the sculpture garden of the Jewish Museum in New York. The Talis-clad figures bear a Torah, a Prayer Book and a candelabra. (See Mr. Weinberg's explanatory article on page 14.)

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THE KRUPP CASE	By MILTON FRIEDMAN
THE DESTRUCTION OF THE TEMPLE	By ARYEH NEWMAN
NEW BOOKS	Reviewed by DR. ISRAEL H. LEVINTHAL

BULLETIN BOARD

EXTEND NEW YEAR GREETINGS

through the Rosh Hashanah Issue of

The Brooklyn Jewish Center Review

As is our custom we will publish a section of New Year greetings in the High Holiday issue of the REVIEW. Extend good wishes to your friends by reserving your greeting space early. Reservation cards will be mailed shortly.

The cost is surprisingly low

$3 — $5 — $7.50 — $10 — $15 — $25 — $50

You are cordially invited to attend the

GRADUATION EXERCISES

of the

HEBREW SCHOOL

in the

SYNAGOGUE

of the

Brooklyn Jewish Center

Sunday, June Fourteenth

Nineteen Hundred and Fifty-nine

10:30 A.M.

THE EVENT OF THE YEAR !

FIFTH

ANNUAL JOURNAL

DINNER - DANCE

Sunday Evening, December 20th

•

Reserve the date!

Brooklyn Jewish Center Review

Vol. XXXVII JUNE, 1959 — SIVAN, 5719 No. 4

SUMMERTIME AND THE SPIRIT

THIS issue of the REVIEW has come to you during the early part of June, a month set aside by most New Yorkers for the planning of their summer vacations. The mind of the city dweller is by now preoccupied with the allurements of the mountain hotel and seaside resort. Let us pause, if you will, during these pleasant preparations and reflect on what happens to this city and its ordinary routine during the summer months.

Throughout this period, and particularly during the long week-ends, the city is emptied of its inhabitants. The usual schedule of activities of centers, schools and organizations has been suspended. The activities of the Synagogue, the most sensitive barometer of climatic changes, come to an almost complete standstill, leading the cynics to say that even that which is dedicated to the eternal must make way for the summer season.

•

In the midst of this reflection there arises the troubling question: are then these two or three months of the summer a total loss to the religious life? It is painful to contemplate that that which should ever be uppermost in our minds and in our hearts suffers from seasonal changes. If religion is made subject to the seasons then it is placed alongside the ordinary, usual things of life. This is only one short step to declaring it altogether superfluous.

Readers of the REVIEW will certainly reject this premise and its disturbing conclusion. But how, it will be asked, can the summertime be returned to religious life? If we open our eyes and hearts to the true reality we will find that our vacations can have for us a deeply religious meaning. Think for a moment how we spend most of our days during the vacationless seasons. We tread hurriedly a floor of drab, grey concrete that lies at the bottom of a great canyon of massive walls of apartment and office buildings. In subways and buses we are constantly jostled and crowded by masses of humanity. Our day-by-day contacts are with things—even the people in time become things. The soul of the city dweller touches only the cold and faceless granite then shrinks back into its shell. One is set to wondering if the immortal words of "The Lord is my shepherd" could have ever been written in the midst of a modern metropolis.

We yearn for the touch of nature to free our imprisoned souls and spirits. A verdant field and the rolling waves of the ocean can make us feel human again, not merely a cipher in a mass of numbers. Through the silent speech of nature directed to each of us we can learn again that we are always in the presence of the Eternal Thou, the Eternal Personal. How wise the fathers of the synagogue were by making the nature psalms the introduction to our prayer service.

But something strange happens to the city dweller. Either out of the fear of discovering his humanity in nature's setting, or because of the sheer habit of living with artificiality, he drags the city along with him on his summer vacations. In the midst of trees, lakes and mountains he builds concrete palaces that shut out any glimpse of nature. Here the city is duplicated in all of its drab glory—and with what a concentration! How disappointed the yearning spirit must be when the hopes for its humanity lie buried beneath an indoor carpet of grass.

•

Summer can be for us city dwellers—if we have the courage to break through the artificial barriers,—a festival of the spirit. It is a great opportunity to transcend the narrow bounds of our limitations and touch the eternal. With a little courage and vision it can be the time when we experience the words which usher in the Sabbath morning service: "The heavens are telling of the glory of God, and the sky shows forth the work of His hands."

BENJAMIN KREITMAN

50 YEARS DEDICATION TO JEWISH EDUCATION

THIS year's graduation exercises of the Jewish Theological Seminary of America, which took place on the afternoon of June 7th, was dedicated to the 50th anniversary of the establishment of the Teachers' Institute under the auspices of the Seminary, and to the golden jubilee of Professor Mordecai M. Kaplan's leadership of the Institute.

It was the genius of the immortal master-builder of American Judaism, Professor Solomon Schechter, that he possessed the remarkable gift of recognizing the qualities of potential greatness in young scholars. All the men whom he chose for the Seminary faculty—Ginzberg, Marx, Friedlander and others who later were to become world famous, were young men at the time when they were selected.

And so, too, when in 1909, he established the Teachers' Institute, he appointed Mordecai M. Kaplan to be its

(*Continued on page* 14)

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Dr. Moses Spatt, President; Maurice Bernhardt, Emanuel Cohen, Frank Schaeffer, Vice-Presidents; Fred Kronish, Treasurer; Harry Blickstein, Secretary; David M. Gold, Executive Director; Sidney J. Someth, Asst. to Executive Director; Israel H. Levinthal, D.D., D.H.L., D.J.T., Rabbi; Benjamin Kreitman, D.H.L., Rabbi; Mordecai H. Lewittes, Rabbi, in charge of Hebrew Education.

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"JUST BETWEEN OURSELVES"

בין לבינו עצמינו"

An Intimate Chat Between Rabbi and Reader

THE CENTER EXPANDS ITS INFLUENCE

THE festival of Shavuot, which we are about to celebrate, commemorates the giving of the Torah—God's Law—on the mountain of Sinai. The Bible describes this event in dramatic fashion.

The Rabbis added some very interesting touches to the Biblical account. In one of these they tell us that before conferring this gift of the Torah on the children of Israel, He asked them for a guarantor or surety that they would preserve the Torah. They offered the patriarchs, Abraham, Isaac and Jacob, as their bondsmen, but God did not accept them for that role. "Bring me more valid bondsmen," said God, "and I will give you the Torah." Israel then offered the prophets, but again God refused. Then Israel said: "We offer Thee our children as guarantors," and God replied: "These are good bondsmen, on whose land I will give you the Torah!"

A deep historic truth is revealed in this simple tale. The children were always the true guarantors for the preservation of our Torah and therefore of our people's life. And if, after 3500 years, the children of Israel are still a vital force on the stage of world history, and if our Torah is still the priceless treasure of our people, it is because, in every generation, parents made it their primary duty to train their children so that they might be properly prepared to be the guarantors that the Torah should remain the source and inspiration for our eternal life.

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We, of the Brooklyn Jewish Center, have made this the supreme task of our institution. Before our building was completed, when we only had the basement and a temporary roof to cover it, we had already established the Hebrew School. And throughout the forty years of our institution's existence we have taught and trained thousands of boys and girls in the words of our Torah, and have thus implanted in their hearts and minds a love of and loyalty to our faith and our people.

The greatest *nachas*—real joy—that we have as a result of these four decades of labor is the news that comes to us ever so frequently that our Hebrew School graduates are today playing a leading role in the Jewish life of the new communities in the suburban areas of our city. Many a letter do I receive from the rabbis of these congregations telling me of the fine work done in their congregations by men and women who were reared in our Center, and how thankful they are to us for the leadership these people offer their communities.

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Just in the last few months—to give a concrete example—I learned with the greatest pleasure that one of our Hebrew School and Junior Congregation Alumni, Leo Fine (a son of our former president and Mrs. Isidor Fine) was elected president of the leading synagogue in Cedarhurst, and that his brother Jesse is an active trustee in the congregation at New Rochelle. So, too, was it pleasant to learn that Leroy Lowenfeld (son of Mr. and Mrs. Isador Lowenfeld) has been elected a trustee and chairman of the Program Committee of Temple Hillel, a new and growing congregation in Valley Stream, and that Robert Goldberg (son of Mr. and Mrs. Max Goldberg) has been elected as the president of this same congregation. Once the people of these communities learn that these men are products of the Brooklyn Jewish Center they immediately feel that they are the ones who are fit and deserving for leadership.

How these young people feel about the duties they have assumed, and about their debt of gratitude to our Center, is beautifully revealed in a letter which I recently received from the above mentioned Robert Goldberg, part of which I permit myself to print in this column:

"The responsibility of leading a young congregation in suburbia, of trying to establish a permanent home for our temple, and more important, of trying to instill within this pyramid of glass, steel, concrete and wood a true and all-pervading spirit of traditional Judaism to which I am dedicated, is, as you know, no easy task. However, primarily because of the fact that I am a product of the Brooklyn Jewish Center, and a devoted student and follower of yourself, this task and the hard work it entails, will be, for me, a labor of love.

"All I am, and hope to be, in so far as my personality and dedication to the rich heritage and traditional Conservative Judaism is concerned, is due to the example set for me by my revered parents and in no small measure to the wholehearted inspiration given to me by you, Sir."

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On this festival of Shavuot, we may indeed rejoice that our beloved Brooklyn Jewish Center has fulfilled the assurance of our ancestors standing before the mountain of Sinai—that our children—reared and trained within its walls—are proving to be true guarantors that our Torah will be the tree of life for our people in the generations to come.

Israel H. Levinthal

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Dr. Werner Tells how Hasidism has Influenced Many Famed Artists and Given a New Meaning to Art Expression

HASIDISM IN ART

By ALFRED WERNER

ALTHOUGH the Hasidic movement is two hundred years old, very few pictorial representations of Hasidim, their life and lore, are older than half a century. Eastern European Jews, bearded, wearing skullcaps and long gabardines, and poring over the Talmud, were the favorites of genre painters, Jew and Gentile alike. But these types were not Hasidim; they were not the simple, poor denizens of wretched ghettoes, the hard-working proletarians with a minimum of formal religious education, incapable of lengthy studies and finding joy and solace in a sort of "folk religion" that required no profound learning. They were, instead, for the most part idealizations of the Jewish sage with aristocratic features, well-groomed beard and delicate hands, and garbed in uncreased, spotless clothing. The room was not a poorly lit "klaus," furnished with crude benches and tables, but a "buergerstube," a rather cozy place that a man of means might choose for hours of contemplation.

The subject matter was a Jew, or several Jews, looking sufficiently Semitic and exotic to appeal to a rich customer who would adorn his mansion with similarly fascinating, but always neat, respectable and—plainly theatrical, renderings of Hungarian gypsies or desert Bedouins. Technically, the treatment was always the same: the brownish sauce of the Academicians was evenly ladled on the canvas, with carefully concealed brushstrokes, and with (unnecessary, we now believe) attention to details, such as each strain of hair, each wrinkle in the face, each vein in the hand.

The print reproduced above is "Hasid Singing" by Jacob Steinhardt.

The artists who painted these pictures lived in sumptuous studios in big cities like Vienna, Berlin, Munich, or Budapest, and they hired Jewish models picked up in the street like any other colorful characters. As a rule, the painters knew nothing about the original milieu of these aliens. None of these masters would have deigned to travel to Galicia or the Ukraine to observe the habits of these "strange" people in the hundreds of little towns where the relatives of their models were eking out meagre livings as small shopkeepers, tailors, shoemakers, bakers, butchers, coachmen, and porters.

Had these painters turned to the Herr Rabbiner in their metropolis, for information, the knowledge he might have gotten would very likely have been tainted by prejudice. For the Westernized Jew did not love his relatives in the East (to be fair, one must state that this dislike was reciprocated), and he was particularly hard upon members of the Hasidic sect whose tenets were rejected as sheer childishness and superstition. It suffices to read the "History of the Jews" by such an eminent 19th century scholar as Heinrich Graetz to understand that it was not unusual even for gentle and careful educators to heap abuse and ridicule on a phenomenon which their rationalistic minds were unable to grasp.

After 1900, however, there occurred a change for the better. Suddenly, historians, novelists, artists and musicians came to realize that there existed an untapped treasure of wit and wisdom in the hitherto despised realm of Hasidism. It was largely due to the efforts of the poet Itzchok Leib Peretz, the historian Simon Dubnow, and the philosopher Martin Buber that thousands of young intellectuals came to discover a world of real beauty in the customs, parables, gestures, tunes and dances of the allegedly ignorant and obviously unpolished followers of the Baal Shem Tov.

Among the "discoverers" of the Hasidic realm, Jewish artists, born between 1870 and 1900, played prominent roles. I shall mention here (in chronological order) only Henryk Glicenstein, Abraham Walkowitz, Max Weber, Marc Chagall, Mane-Katz, Zygmunt Menkes, Issachar Rybak, Ben-Zion and Ilya Schor among those who have gained a world-wide recognition*. It is not astonishing that artists, being among the most sensitive of human beings, should be excited by the esthetic possibilities of Hasidism's expressionistic introvertedness: the capacity to find, in ritual and dance, outlets for innermost emotions. Besides, all of these artists, and dozens of minor ones working along the same lines, sprung from the very soil where Hasidism had thrived for many generations. In the 19th century, most Jewish artists came from, or had lived from adolescence onward, in the capital cities of the West — Jozef Israels in The Hague, Camille Pissarro in Paris, Max Liebermann in Berlin, and so

* Also influenced by Hasidim were Jakob Steinhardt (see his woodcut, "Hasid Singing," Jerusalem 1949); Itzhak Frenkel, who often painted the Hasidim of the Holy City of Safed; and Yossel Bergner, whose "59 Illustrations to All the Folk Tales of Itzchock Leibush Peretz" were published in an album in Montreal in 1950.

forth. Subsequently, however, the vast bulk of Jewish artists were Easterners—sons of those little men with great inner strength who bravely kept on living and toiling in defiance of drunken landowners, ruthless policemen, and irresponsible political demagogues, and who, despite all privations, had decided that it was, after all, a joy to be a Jew. "A Jew who does not rejoice in being a Jew is ungrateful toward heaven; it is a sign that he has failed to grasp the meaning of having been born a Jew."

Of the above-mentioned nine artists, not one remained in Russia or Poland, yet all carried the vivid memories of their youth to the international art centers where they were to gain recognition and even fame. While not all of them came from strictly Hasidic milieus, all had contacts with them and sought to learn as much about them as possible. As a matter of fact through conversations with several of them I gathered as much knowledge about Hasidism as I acquired through the perusal of standard works on the subject. Being artists, they were rebels by nature, and it was quite logical for them to be captivated by the notion that one man, uneducated and poor, yet God-intoxicated, had single-handedly fought the clerical and communal leadership that had become the monopoly of those boasting of wealth and formal education. Whatever other heroes a Jewish artist might have, Israel ben Eliezer (named by his followers Baal Shem Tov, or Master of the Good Name) would be among them. Not only did this 18th century Ukrainian Jew teach the masses a religion of elation and fervor, of joy and transcendental beauty, but he also made them revolt against prescribed formulas and petrified values and draw their strength from people and from nature rather than from books. It was Hasidism which rediscovered the direct address of man to God, the creative dialogue between God and man.

The artists who, from 1900 to about 1925, rebelled against rigid academies, and who counted many Jews among their leaders, upheld ideals not unlike those of the "Pious Ones." Whether Fauvists, Cubists, Futurists, or Expressionists, they bitterly resented the hegemony of the Ecole des Beaux Arts, which insisted on a faithful emulation and even imitation of the Old Masters, and abhorred freedom of creativity with the concomitant originality and spontaneity. To cite an example, biographers of Chagall do not leave the readers in doubt about the contempt he felt for most of the teaching in St. Petersburg, and even in Paris. Today, Chagall is enthusiastically accepted all over the world, but there were times when he struggled with censors, and was attacked by critics for doing exactly what the 18th century Hasidic rebels had done attacking those who wished to put man's soul into a straight-jacket.

It was the Baal Shem who established new relationships between man and reality, man and God, asserting that a "holy spark" was concealed in everything and everywhere; that to live meant to rise from the lowest to the highest existence, and that evil and good were not entirely different qualities, but that both came from God, like the thornbush and the fire: "It is for man to let the thornbush be completely penetrated by the fire. It is for him to bind the lust of the temptation itself to God."

Did not the nine artists whom I have singled out (and their like-minded colleagues, Jew or Gentile) with ideals similar to those of the Hasidim, strike out against narrow-minded traditionalism? I have frequently talked with all of them (except Glicenstein and Ryback who died many years ago) and they all remembered vividly the start of their careers when they had been assailed by those who disliked "ignoble" subjects. They were accused of distorting and caricaturing their brethren because they showed them with all the exultation of their uninhibited gestures, because they made them use their eloquent hands to underline an argument, or dance ecstatically before the Lord, with their eyes and arms raised to heaven. All nine would understand, without a moment's hesitation, what the Baal Shem meant when, recalling with a shudder the narrow-mindedness of the purists, he exclaimed: "Alas! The world is full of enormous lights and mysteries, and man shuts them from himself with one small hand. . . ."

While there can be no doubt that Jewish artists have profited a great deal from Hasidism insofar as its "rebirth" in our time helped them in their struggle for self-liberation and full identification with the best in Judaism, the Hasidic



Old Print of Hasidim in Ecstasy



"Hasidic Dance," by Issachar Ryback

world has also provided them with a great deal of subject matter. In my article on Max Weber (Brooklyn Jewish Center REVIEW, April, 1959) I referred to Weber's indebtedness to it, and to the inspiration he gained as an artist from watching Hasidim express their joy and fervor in dance. Writing on Chagall, in an earlier issue, I had, however, failed to touch on the Hasidic roots and sources of his art, and will, briefly, here comment on them.

On his most recent visit to New York, Chagall repeated to me what not any of his biographers seem to know: that the elder Chagall himself was a devoted follower of Hasidism. Because of this, a neighbor forbade his children to mix with the Chagalls, since he (the neighbor) was a Misnagid (opponent of Hasidism). In Vitebsk, time and again, "Verbrennter Chassid!" was screamed at young Moshko (Marc).

It is perfectly true that Hasidic dances, weddings and Simhat Torah celebrations supplied magnificent stimuli to artists. But it would be a mistake to concentrate on subject matter, and not to note the many other ways Hasidism moulded Chagall's art (and the art of many of his colleagues as well). What is often considered the "Surrealist" element in Chagall's work may be part of his Hasidic heritage — the stupendous mixture of the real and the fantastic, of good spirits and monsters, men and angels. Chagall loves flowers, loves animals—and Hasidism stresses the beauty of nature in all its manifestations.

There may be sadness in Chagall's paintings, but there is never the agony of unlimited despair. There is always a metaphysical hope more profound than the platitude about the cloud and the silver lining. If he paints a beggar in snow, he puts a delightful fiddle in his hand, and if he sets a mournful rabbi on the canvas, he adds to this symbol of sorrow an innocent white cow, a symbol of the peace of the Universe. What else is this but Hasidism in paint? Did not the Baal Shem and his disciples maintain that the expression of joy was religion's chief duty?

Since Hasidism was and is a manifestation of the "common man," it has unashamedly borrowed cultural features from the folklore of the Gentile neighbors. This is manifest in particular when one listens to Hasidic music which adapted to its purposes secular tunes of the Ukrainians, Cossack melodies, and military marches. In the same manner. Chagall found beauty in whatever his eyes touched — even Greek orthodox churches and the Christian processions he watched from a distance as a child.

I can see Hasidism at work in the richly pigmented, expressionistic work of Mane-Katz. In his creations, coming from the heart of the people, as it were, there is an intensity of expression, a baroque ecstasy, vaguely echoing the late work of El Greco. There are the same meagre, bony faces, with their haunting, deep-set eyes, the same haggard figures placed in an almost barren background. But whereas the Cretan's ascetic saints seem preoccupied with death, these figures look at *you*, not to heaven; fervor is often relieved by humor, the Promised Land is here on earth.

I might go on to analyze the work of the other artists, imbued, like these three, with the Hasidic spirit, but they



"The Rabbi," by Ben-Zion

are also well known, and their works are so easily accessible that everyone who has eyes can observe that the traits noted in the first three can be found in the remaining six. However, at this point the question must be raised: Did the Hasidim themselves create anything in the realm of the plastic arts?

It must be realized that the Baal Shem and his disciples, though they fought against many aspects of Jewish communal life which they considered harmful, and their "rivivalist" character notwithstanding, were strictly orthodox Jews, and therefore faithfully observed the Second Commandment that forbids the making of images. As a result, the majority of the Hasidim are so hostile towards all man-made imagery that they even abhor photography (though some less fanatical Hasidim cherish photographic likenesses of their leaders).

An exception is the self-taught, "prim-

itive" master, Chenoch Lieberman who, several years ago, had a one-man show at a New York Gallery. The story of Lieberman, who hails from Lithuania, is quite unusual. An orthodox Jew who suffered terribly during the last war when his entire family was killed, he felt an urge in his middle years to paint. With the Second Commandment in mind, he wrote to J. L. Schneersohn, the "Lubavitcher Rebbe," asking him whether artistic work was compatible with the life of a Hasid. To the surprise of everyone—and to that of Lieberman himself, we are convinced—he received the rabbi's approval.*

Lieberman is a totally untutored artist —like the French customs inspector, Henri Rousseau, or like our American Grandma Moses. He is uneven, his colors are sometimes crude, and he is too much under the spell of Chagall. But where he does not imitate more famous contemporaries, and where he gives a faithful record of a world long passed by, he wins over the spectator by a natural talent of great vigor.

Despite the annihilation of millions of Jews, there are still nuclei of Hasidic life in many parts of the globe, especially in the United States and in Israel. But they no longer have any direct influence on the latest generation of Jewish artists who, for the most part, prefer the abstract, non-figurative schools, and who do not have backgrounds saturated with Judaism. Thus, Hasidism in all the arts is a finished chapter in the cultural history of the Jewish people. But the pleasure one can derive from our cultural treasures produced between 1910 and 1939 under the influence, direct or otherwise, of Hasidism, is not diminished by the flow of time. And we can still appreciate



"The Fiddler," by Jossel Bergner

what one of the artists, the late Ryback, wrote in Yiddish on the margin of his crayon drawing of a Hasidic rabbi:

"So the rabbi said to me: You must not be sad, my child. For if you are sad, it is just as if you did somebody wrong. If you are joyful, the world around you will be full of joy."

THREE TENSES

WRAPPED in the fluent flesh that speaks
Its girl-to-woman free translation
In every whispered curve, she lies
Skirt-sweatered, face-down as she seeks
For her mind's palate a libation,
Propitiative, youth-age wise,
Poured from the book upon her bed.

Asking "What are you studying, dear?"
I must outvoice the radio.
"Oh, ancient history"—her reply.
"We've finished Egypt; now we're here
At the Phoenicians. Did you know
They made the alphabet?" But I
Am silenced by a tin-linked chain:
The *What will be will be* refrain.

Egypt finished? New Pharaohs
Rise armed against armed Israelites.
And from the alphabet's offspring
One A or H, if some hand chose,
Could spell in cratered dust the rites
Of Sphinx's burial—or ending
Of her young liveness on this bed.

My thoughts, not hers, our joint world
Is this. But its circumference
For her had wider arcs unfurled
She measures with her confidence.

—Frances Gass

* It is quite possible that some of the tzaddikim were not as violently opposed to the plastic arts as we are inclined to believe. Louis I. Newman's "Hasidic Anthology" contains a story about an artistically gifted Hasid who fashioned an illustrated frontispiece for a manuscript of the Karliner Rabbi. To make his point, the Kozmirer Rabbi told a parable about "a famous artist" who "painted a remarkable landscape of a field with reapers working in it."

The REVIEW Acquaints Its Readers With A Man Who Has Excited Wide Admiration

REVELATION

By DR. ABRAHAM J. HESCHEL

Shavuot is a season of the revelation of Torah at Mt. Sinai. The following is the section on "Revelation" from the recently published book, "The Anthology of the Writings of Abraham J. Heschel," edited and introduced by Fritz Rothschild and published by Harper and Bros. Dr. Heschel is one of the foremost Jewish figures today and serves as Professor of Ethics and Mysticism at the Jewish Theological Seminary of America.

IN our own lives many of us have found that there are channels of knowledge other than those of speculation and observation. When living true to the wonder of the steadily unfolding wisdom, we feel at times as if the echo of an echo of a voice were piercing the silence, trying in vain to reach our attention. We feel at times called upon, not knowing by whom, against our will, terrified at the power invested in our words, in our deeds, in our thoughts.

In our own lives the voice of God speaks slowly, a syllable at a time. Reaching the peak of years, dispelling some of our intimate illusions and learning how to spell the meaning of life-experiences backwards, some of us discover how the scattered syllables form a single phrase. Those who know that this life of ours takes place in a world that is not all to be explained in human terms; that every moment is a carefully concealed act of His creation, cannot but ask: is there anything wherein His voice is not suppressed? Is there anything wherein His creation is not concealed?

Behind the radiant cloud of living, perplexing the unacquainted souls, some men have sensed the sound of *Let There Be*, in the fullness of being. In others not only a song but a voice lifting the curtain of unknowableness, reached the mind. Those who know that the grace of guidance may be ultimately bestowed upon those who pray for it, that in spite of their unworthiness and lowliness they may be enlightened by a spark that comes unexpectedly but in far-reaching wisdom, undeserved, yet saving, will not feel alien to the minds that perceived not a spark but a flame.

The idea of revelation remains an absurdity as long as we are unable to comprehend the impact with which the realness of God is pursuing man, every man. However, collecting the memories of the sparks of illuminations we have perceived, the installments of insight that have been bestowed upon us throughout the years, we will find it impossible to remain certain of the impossibility of revelation.

It is not historical curiosity that excites our interest in the problem of revelation. As an event of the past which subsequently affected the course of civilization, revelation would not engage the modern mind any more than the Battle of Marathon or the Congress of Vienna. If it concerns us, it is not because of the impact it had upon past generations but as something which may or may not be of perpetual, unabating relevance. In entering this discourse, we do not conjure up the shadow of an archaic phenomenon, but attempt to debate the question whether to believe that there is a voice in the world that pleads with us in the name of God.

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Thus, it is not only a personal issue, but one that concerns the history of all men from the beginning of time to the end of days. No one who has, at least once in his life, sensed the terrifying seriousness of human history or the earnestness of individual existence can afford to ignore that problem.

The most serious obstacle which modern men encounter in entering a discussion about revelation does not arise from their doubts as to whether the accounts of the prophets about their experiences are authentic. The most critical vindication of these accounts, even if it were possible, would be of little revelance. The most serious problem is *the absence of the problem.* An answer to the meaningful presupposes the awareness of a question, but the climate in which we live today is not congenial to the continued growth of questions which have taken centuries to cultivate. The Bible is an answer to the supreme question: *what does God demand of us?* Yet the question has gone out of the world. God is portrayed as a mass of vagueness behind a veil of enigmas, and His voice has become alien to our minds, to our hearts, to our souls. We have learned to listen to every "I" except the "I" of God. The man of our time may proudly declare: nothing animal is alien to me but everything divine is. This is the status of the Bible in modern life: it is a sublime answer, but we do not know the question any more. Unless we recover the question, there is no hope of understanding the Bible.

Resistance to revelation in our time came from two diametrically opposed conceptions of man: one maintained that man was too great to be in need of divine guidance, and the other maintained that man was too small to be worthy of divine guidance. The first conception came from social science, and the second from natural science.

Since the days of the Deists, the idea of man's self-sufficiency has been used as an argument to discredit the belief in revelation. The certainty of man's capacity to find peace, perfection, and the meaning of existence gained increasing momentum with the advancement of technology. Man's fate, we were told, depended solely upon the development of his social awareness and the utilization of his own power. The course of history was regarded as a

perpetual progress in cooperation, an increasing harmonization of interests. Man is too good to be in need of supernatural guidance.

The idea of man's self-sufficiency, man's exaggerated consciousness of himself, was based upon a generalization; from the fact that technology could solve some problems it was deduced that technology could solve all problems. This proved to be a fallacy. Social reforms, it was thought, would cure all ills and eliminate all evils from our world. Yet we have finally discovered what prophets and saints have always known: bread and power alone will not save humanity. There is a passion and drive for cruel deeds which only the awe and fear of God can soothe; there is a suffocating selfishness in man which only holiness can ventilate.

Man is meaningless without God, and any attempt to establish a system of values on the basis of the dogma of man's self-sufficiency is doomed to failure.

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The advancement in both natural and social sciences has compelled us to realize how insignificantly small man is in relation to the universe and how abortive are his attempts to establish a universally valid system of values. It is in such humility that modern man finds it preposterous to assume that the infinite spirit should come down to commune with the feeble, finite mind of man; that man could be an ear to God. With the concept of the absolute so far removed from the grasp of his mind, man is, at best, bewildered at the claims of the prophets. With his relative sense of values, with his mind conditioned by circumstances and reduced to the grasp of the piecemeal, constantly stumbling in his efforts to establish a system of universally integrated ideas, how can he conceive that man was ever able to grasp the unconditioned?

Man rarely comprehends how dangerously mighty he is. In our own days it is becoming obvious to many of us that unless man attaches himself to a source of spiritual power—a match for the source of energy that he is now able to exploit—a few men may throw all men into final disaster. There is only one source: the will and wisdom of the living God.

The realization of the dangerous greatness of man, of his immense power and ability to destroy all life on earth, must completely change our conception of man's place and role in the divine scheme. If this great world of ours is not a trifle in the eyes of God, if the Creator is at all concerned with His creation, then man—who has the power to devise both culture and crime, but who is also able to be a proxy for divine justice—is important enough to be the recipient of spiritual light at the rare dawns of his history.

Unless history is a vagary of nonsense, there must be a counterpart to the immense power of man to destroy, there must be a voice that says NO to a man, a voice not vague, faint and inward, like qualms of conscience, but equal in spiritual might to man's power to destroy.

The voice speaks to the spirit of prophetic men in singular moments of their lives and cries to the masses through the horror of history. The prophets respond, the masses depair.

The Bible, speaking in the name of a Being that combines justice with omnipotence, is the never-ceasing outcry of "No" to humanity. In the midst of our applauding the feats of civilization, the Bible flings itself like a knife slashing our complacency, reminding us that God, too, has a voice in history.

Resistance to revelation came also from the conception of God. Of one thing we seem to be sure: God dwells at an absolute distance from man, abiding in deep silence. Is it meaningful, then, to speak of communication between God and man?

There is such a distance between the sun and a flower. Can a flower, worlds away from the source of energy, attain a perception of its origin? Can a drop of water ever soar to behold, even for a moment, the stream's distant source? In prophecy it is as if the sun communed with the flower, as if the source sent out a current to reach a drop.

Are we, because of the indescribability of revelation, justified in rejecting *a priori* as untrue the assertion of the prophets that, at certain hours in Israel's history, the divine came in touch with a few chosen souls? That the creative source of our own selves addressed itself to man?

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If there are moments in which genius speaks for all men, why should we deny that there are moments in which a voice speaks for God? that the source of goodness communicates its way to the human mind?

True, it seems incredible that we should hold in our gaze words containing a breath of God. What we forget is that at this moment we breathe what God is creating, that right in front of us we behold works that reflect His infinite wisdom, His infinite goodness.

The surest way of misunderstanding revelation is to take it literally, to imagine that God spoke to the prophet on a long-distance telephone. Yet most of us succumb to such fancy, forgetting that the cardinal sin in thinking about ultimate issues is *literal-mindedness.*

The error of literal-mindedness is in assuming that things and words have only one meaning. The truth is that things and words stand for different meanings in different situations. Gold means wealth to the merchant, a means of adornment to the jeweler, "a non-rusting malleable ductile metal of high specific gravity" to the engineer, and kindness to the rhetorician ("a golden heart"). Light is a form of energy to the physicist, a medium of loveliness to the artist, an expression of grandeur in the first chapter of the Bible. *Ruah,* the Hebrew word for spirit, signifies also breath, wind, direction. And he who thinks only of breath, forfeits the deeper meaning of the term. God is called father, but he who takes this name physiologically distorts the meaning of God.

The language of faith employs only a few words coined in its own spirits; most of its terms are borrowed from the general sphere of human experience and endowed with new meaning. Con-

sequently, in taking these terms literally we miss the unique connotations which they assumed in the religious usage.

The meaning of words in scientific language must be clear, distinct, unambiguous, conveying the same concept to all people. In poetry, however, words that have only one meaning are considered flat. The right word is often one that evokes a plurality of meanings and one that must be understood on more than one level. What is a virtue in scientific language is a failure in poetic expression.

Is it correct to insist that Biblical words must be understood exclusively according to one literal meaning? It often seems as if the intention of the prophets was to be understood not in one way, on one level, but in many ways, on many levels, according to the situation in which we find ourselves. And if such was their intention, we must not restrict our understanding to one meaning.

It is usually assumed that the Biblical writers had a bent for lofty, swelling language, a preference for extravagant exaggeration of statement. However, pondering about the substance of what they were trying to express, it dawns upon us that what sounds to us as *grand eloquence* is *understatement* and *modesty of expression*. Indeed, their words must not be taken literally, because a literal understanding would be a partial, shallow understanding; because the literal meaning is but a *minimum of meaning*.

"God spoke." Is it to be taken symbolically: He did not speak, yet it was as if He did? The truth is that *what is literally true to us is a metaphor compared with what is metaphysically real to God*. And when applied to Him our mightiest words are feeble understatements. The speech of God is not less but more than literally real. The nature of revelation, being an event in the realm of the ineffable, is something which words cannot spell, which human language will never be able to portray. Our categories are not applicable to that which is both within and beyond the realm of matter and mind. In speaking about revelation, the more descriptive the terms, the less adequate is the description. The words in which the prophets attempted to relate their experiences were not photographs but illustrations, not descriptions but songs. A psychological reconstruction of the prophetic act is, therefore, no more possible than the attempt to paint a photographic likeness of a face on the basis of a song. The word "revelation" is like an exclamation; it is an *indicative* rather than a descriptive term. Like all terms that express the ultimate, it points to its meaning rather than fully rendering it.

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We must not try to read chapters in the Bible dealing with the event at Sinai as if they were texts in systematic theology. Its intention is to celebrate the mystery, to introduce us to it rather than to penetrate or to explain it. As a report about revelation the Bible itself is *a midrash*.

To convey what the prophets experience, the Bible could use either terms of description or terms of indication. Any description of the act of revelation in empirical categories would have produced a caricature. This is why all the Bible does is to state *that* revelation happened; *how* it happened is something they could only convey in words that are evocative and suggestive.

The same word may be used in either way. The sound is the same, but the spirit is different. "And God said: Let there be light" is different in spirit from a statement such as "And Smith said: Let us turn on the light." The second statement conveys a definite meaning; the first statement evokes an inner response to an ineffable meaning. The statement, man speaks, describes a physiological and psychological act; the statement, God speaks, conveys a mystery. It calls upon our sense of wonder and amazement to respond to a mystery that surpasses our power of comprehension.

There are spiritual facts which are wholly irreducible to verbal expression and completely beyond the range of either imagination or definition.

It was not essential that His will be transmitted as sound; it was essential that it be made known to us. The sound or sight is to the transcendent event what a metaphor is to an abstract principle.

For us, therefore, to imagine revelation, namely, to conceive it as if it were a psychic or physical process, is to pervert its essence and to wreck its mystery. It is just as improper to conceive revelation as a psychophysical act as it is to conceive God as a corporeal being. Few of us are able to think in a way which is never crossed by the path of imagination, and it is usually at the crossroads of thought and imagination that the great sweep of the spirit swerves into the blind alley of a parabolic image.

A *hasid*, it is told, after listening to the discourse of one who lectured to him about the lofty concept of God according to the philosophers, said: "If God were the way you imagine Him, I would not believe in Him." However subtle and noble our concepts may be, as soon as they become descriptive, namely, definite, they confine Him and force Him into the triteness of our minds. Never is our mind so inadequate as in trying to describe God. The same applies to the idea of revelation. When defined described, it completely eludes us.

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Unlike the mystic act, revelation is not the result of a quest for esoteric experience. What characterizes the prophet is, on the contrary, an effort to escape such experience. Never does he relish his vision as one relishes the attainment of a goal longed for. Revelation is not an act of his seeking, but of his being sought after, an act in God's search of man. The prophet did not grope for God. God's search of man, not man's quest for God, was conceived to have been the main event in Israel's history. This is at the core of all Biblical thoughts: God is not a being detached from man to be sought after, but a power that seeks, pursues and calls upon man. The way to God is a way of God. Israel's religion originated in the initiative of God rather than in the efforts of man. It was not an invention of man but a creation of God; not a product of civilization, but a realm of its own. Man would not have known Him if He

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A Report On A Controversial Development

THE KRUPP CASE

By MILTON FRIEDMAN

The following article was written by the Washington correspondent of the Jewish Telegraphic Agency. It has been claimed that the "rehabilitation" of Krupp was a tactical move to benefit West German industry, advance the country's prosperity generally and help preserve it as part of the Western alliance. Some informed observers tend to place most of the war crimes blame of the Krupps on the father.

A CONVICTED Nazi war criminal is participating, with apparent State Department approval, in West Germany's first nuclear project and plans for German manufacture of atomic weapons. He is Alfred Krupp, sole owner of the former Nazi arms works.

Krupp has now been rehabilitated by the United States and West German Governments to the extent that he is the wealthiest man in Europe. He was convicted by a U. S. war crimes tribunal at Nuremberg in 1947. The court found Krupp guilty of exploiting and abusing slave labor, including Jews. He was also convicted of looting Nazi-occupied countries.

Krupp was sentenced to 12 years in prison. He was also ordered to forefeit his property because of the notorious manner in which the industrial empire was expanded.

But American financiers were persuaded to intervene on Krupp's behalf. In 1951 he was freed from prison, his sentence commuted by John J. McCloy, then U. S. High Commissioner for Germany. Krupp had served less than one-half of the sentence.

McCloy also restored confiscated properties in exchange for an agreement by Krupp to split his cartel structure by selling a portion of his holdings not later than 1958. Krupp agreed to relinquish management of the coal, steel, and iron-ore units of his empire. But Krupp actually has done no such thing. At first, he made a few transparently evasive maneuvers, transferring firms on paper. But by last month, with support of German Chancellor Konrad Adenauer and the late Secretary of State John Foster Dulles, Krupp openly ignored the anti-cartel agreement.

Krupp not only failed to fulfill commitments to split his monopolistic structure; he actually purchased a rival firm in January to expand the Krupp cartel. It boosted Krupp's steel production to four million tons per year.

On January 31 the State Department approved a year's extension of the accord that obligated Krupp to dispose of steel mills and coal mines. State Department sources admitted this order would go by the boards when the delayed deadline comes up again next year.

The State Department, it was pointed out, is operating under a decision by Mr. Dulles to end "harassment" of Krupp because Krupp's skills in building arms are needed. The growing Communist threat to Germany was cited.

Krupp recently said he would resume turning out instruments of war, presumably even atomic weapons, if the United States and NATO pressed him. He said that "under certain conditions he would," and added, "we must not forget reality."

It appears that reality, indeed, is being forgotten. The truth is that the Krupp operation not only followed but helped build the dictatorship of Adolph Hitler. In the early 1930's, Krupp violated the Versailles Treaty by secretly building guns, tanks, and submarines for the Nazis.

The 1947 Nurenberg trial records establish that Krupp joined the Nazi Party even before his father who publicly boasted of Nazism among the Krupp hierarchy. In recognition of the Krupp role, Hitler allowed the Krupp industries to become a virtual family empire within the Third Reich. Alfred Krupp, endorsed by Hitler, became chairman of the board.

An estimated 100,000 human beings were exploited as slave laborers by Krupp. In 1944 the Nazi SS loaned him 500 young Hungarian Jewish girls. He put them to work under inhuman conditions. They were beaten and starved. The girls were awakened at 4 A.M. daily and marched more than a mile to work, many in bare feet. When U. S. troops spearheaded toward the Krupp works in 1945, the Jewish girls were herded into freight cars. They were shipped back to concentration camp control and never heard of again.

At the time of his arrest, Krupp protested to the U. S. Army that he was "merely a businessman." But the court decided differently.

Brig. Gen. Telford Taylor, chief U. S. war crimes prosecutor, wrote a detailed personal indictment of Krupp. Gen. Taylor said "as the tribunal . . . found, Krupp cooperated with the Nazi Government's slave labor policies, not reluctantly or under duress, but willingly . . . in fact, abuse of slave labor was no mere 'consenting part.' Krupp, like I. G. Farben, undertook the construction of a plant near the Auschwitz concentration camp, with the avowed expectation of using the inmates as a labor supply. And in June, 1944, at a meeting attended by Alfred Krupp, it was decided to explore the possibilities of employing 'prisoners and convicts' at Krupp's Geisenheim plant. Negotiations to this end were carried on with the concentration camp near Geisenheim."

The U. S. court obtained a description of how Krupp and three other Nazi industrialists plotted to loot occupied countries in 1940: ". . . The four men talked excitedly and with great intensity. They pointed their fingers to certain places on the map indicating villages and factories. One

(*Continued on page* 23)

An Israeli Comments on Tisha B'ab From the Viewpoints of the New State

THE DESTRUCTION OF THE TEMPLE

By ARYEH NEWMAN

WE will soon be in the season of the traditional mourning period commemorating the destruction of the Temple, recalling the siege of Jerusalem by the Babylonians 2,500 years ago and, half a millenia later, by the Romans, thus culminating in the burning of that sacred edifice twice in Jewish history on the same date.

It is impossible for us today to realize the catastrophic implications of the burning of the Temple by "Titus the Wicked," followed by the extinction of Jewish national life in Eretz Israel after the abortive uprising and heroic last stand at Betar 75 years later. Jewish life changed not only quantitatively with the slaughter of millions but also qualitatively. The Temple had centralized and unified the people's spiritual aspirations, drawing them together as one gigantic family at the trice-yearly pilgrimages to make sacrifice, and resetting its seal of consecration on the most intimate threads of their daily existence. Sin and atonement were inextricably associated with its altar, resolution and reformation made their debut within its precincts.

From the Holiest of Holies where the Divine Presence rested, through its courts thronged by the people of God, sanctity permeated outwards and downwards to all classes and all corners of the Land. Its disappearance left a void in the structure of Judaism which was irreplaceable and yet could not be irreparable. Life had to go on. It was this paradox that faced the leaders of our people at the time—how to preserve the void and never forget the Temple, and yet how to fill it so that Jewish life could continue to bring forth, in God's good time, the rebuilding of His House. When the second temple was destroyed, states the Talmud, the ascetics increased in Israel; they would not eat meat or drink wine. Rabbi Joshua took them to task. He asked: "Why do you not eat meat or drink wine?" They replied: "Shall we drink wine which is poured out on the altar and now is abrogated? Shall we eat meat that is sacrificed on the altar and is now no more?" In that case proposed R. Joshua: "We should not eat bread since the meal offering is no more." They answered: "One can live on fruit." R. Joshua continued: "Fruit also used to be brought to the Temple as 'first fruits.'" "We can use other fruits not brought to the Temple," they retorted. "We should not drink water then," said R. Joshua, "since that was also used in the Temple ritual."

After this *reductio ad absurdum*, the ascetics were silenced. R. Joshua then said to them: "My children, Come and I shall tell you what to do. Not to mourn at all is impossible since the decree has gone forth, but to mourn overmuch is likewise impossible since one cannot ordain measures that the majority of the public find it impossible to observe. But, our Sages stated, 'one plasters his house and leaves a small portion unplastered in symbolic reminder of the destruction.'" Accordingly, with their wonderful sense of proportion, the Rabbis of the Talmud maintained the correct balance on all occasions and the thread of the destruction coupled with the hope of future restoration runs through all our festive dates and our liturgy. It reaches its most poignant moment in the Yom Kippur Musaf service when we recall the pomp and solemn pageantry of the Atonement ritual which was an unforgettable and irreplaceable religious experience for our people.

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The whys and wherefores of the national tragedy preoccupied the attention of our sages in the Talmud. They were not afraid to probe into the past however deeply it hurt, and they laid the blame fairly and squarely not on historic circumstance but at their own door. On Tisha B'Av, the day reserved exclusively for expressing national grief over the destruction, Torah study is not permitted because, in the words of the Psalmist: "The precepts of the Lord rejoice the heart." Passages in Scripture and Talmud dealing with the theme of lamentation, suffering and consolation only may be read. Among them is a famous excerpt from the Talmud in Gittin devoted to placing the moral responsibility for the *hurban*.

Jerusalem was destroyed because of *sinat hinam*—causeless hatred and factionalism. Here is one of a number of stories told to illustrate this. A certain man had a friend called Kamtza and an enemy, Bar Kamptza. By mistake, his servant invited his enemy Bar Kamptza to a banquet he had arranged instead of the friend. Seeing his mortal enemy in the banqueting hall, the host came up to him and told him to leave at once. Bar Kamptza pleaded with the host not to shame him in public but to let him stay and he would pay for the food he ate. The host refused. Bar Kamptza then offered to pay the cost of half the banquet and even the whole if only he would let him remain. But the host still refused and ejected him. "Since the Sages of Israel who were present at the banquet raised no protest, presumably they acquiesced in my treatment," reasoned Bar Kamptza, and he forthwith went to the Roman authorities to stir up trouble against his own people. This then was but one of the seemingly trivial incidents that led to the destruction. "Come and see how great is the power of shame," states R. Eliezer, "since the Holy One, Blessed Be He, assisted Bar Kamptza and destroyed His own House and Temple!"

"For our sins we were exiled"—this is the refrain of our Sages. Individual selfishness and evil set in motion the deadly apparatus of Divine retribution. But a spark of good, of repentance, can set off the chain reaction of events

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Comment on the Cover Picture

AN ARTIST EXPLAINS HIS WORK

By ELBERT WEINBERG

The "Procession" was first conceived in Europe in 1952. At that time I was developing a series of individual sculptures dealing with religious themes. However I had done so previously having executed two groups of praying rabbis while I was still attending the Rhode Island School of Design.

In my early life I often saw such elders in the synagogue. Contact with my grandparents, my own family and orthodox members more distantly related certainly filled my sight with strong images. They had a dignity which called for sculptural interpretation. And so little sculpture dealing with them had been done! It is easy to understand the excitement with which the material was approached.

The work was begun in New Haven in 1954. At that time there was no demand for them other than my own desire to carry out the earlier sketches. Consequently, little attention was given to the eventual transportation of the figures, and they were constructed directly in plaster, too large in size to be taken down the stairwell. When Mr. I. H. Bauer, of the Whitney Museum requested them for the Whitney Annual Art Exhibit, I delightedly crated them and altered the stairwell. It was at this exhibit that Mrs. Albert List first saw the group and determined to have it cast.

The Procession was thought of in several ways: firstly as symbolic of the ritual of carrying the Torah amongst the people. It was to take the idea of study, as represented by the central figures. And as a microcosm of Judaic symbolism it grew to include the Menorah, not, however, in a literal way as seen in the synagogue. Here artistic license was utilized to add impact to the overall image, to contrast the handsome linear form of the Menorah with the broad masses of the figures themselves.

This brings up the second consideration, which goes hand in hand with subjective content—the aesthetic aspect of the work. The forms were developed to emphasize the qualities of bronze as a metal. The bell-like volumes were rather evenly finished to accomplish this aim. The stylization and proportions were used to evoke strength, and dignity and monumental scale. To this end the large volumes of the garments in relation to the heads give a hierarchical eloquence, a measured monumentality to the slow, even step of the advancing figures.

I hope that in overall effect this meaning may be applied to the group: that through a sculptured and restrained treatment of forceful ritual forms central to the Judaic religion, Jews may be reminded of the human values that have preserved them and added dignity to the human situation. Civilization does not depend on ritual, but on that which it celebrates,—law, ethics, enlightenment and creative being. Ritual is only the outer face of human goals that must be perpetually clarified, and reinvigorated.

50 Years Dedication To Jewish Education

(*Continued from page 3*)

first Dean. Dr. Kaplan was then a young man, in mid-twenties; but he already exhibited the rare qualities of inspiring leadership which won for him throughout all these years the acclaim and recognition of Jewry throughout the world.

Under his guidance and direction the Teachers' Institute has trained hundreds of young men and women to devote their lives to the cause of Jewish education. Its graduates, throughout this half century, have served as the teachers and principals of our Hebrew and religious schools in most of the communities throughout the land. They have made Hebrew teaching a dignified as well as sacred calling. And even those who did not enter the field of teaching have, as laymen, become the intellectual leaders of their communities.

That the Teachers' Institute was able to achieve so much is due in large measure to the devotion and brilliant direction of its head—Professor Kaplan. Serving at the same time as Professor of Midrash and Homiletics in the Rabbinic Department of the Seminary, he nevertheless found time to give so much of himself to the guidance of the Institute. He surrounded himself with a faculty of men and women of great ability as educators and teachers, who were proud to work under such a dynamic force. But even above the demanding curriculum and devoted faculty, the students had before them a constant living source of inspiration in Prof. Kaplan, whose whole life was dedicated to building a wholesome Jewish life in America dedicated to the ideals of our Torah.

Professor Kaplan has given up the office of Dean, but the influence of his personality and his teachings still serve to mould the minds and hearts of all the students.

We join in congratulating the Teachers' Institute on this milestone of achievement and in congratulating Professor Kaplan for his great and unique contribution of 50 years of consecrated service to the cause of Jewish education. May the Institute grow from strength to strength, and may Professor Kaplan continue to be its guiding spirit for many more years to come.

THE CENTER LIBRARY CONTAINS MANY VOLUMES OF RARE INTEREST, THEY ARE AVAILABLE TO MEMBERS.

NEW BOOKS

Reviewed by DR. ISRAEL H. LEVINTHAL

"The Midrash on Psalms," translated from the Hebrew and Aramaic by William G. Braude. Yale University Press.

The Midrashic literature has played an important role in the spiritual life of our people throughout the ages. It represents the homiletic and philosophic interpretations of the Biblical text. The *Halachah,* or legal interpretations of the Talmud and later rabbinic texts, regulated the day to day actions of the Jew. The Midrashic literature tells us what the Jew thought and felt about the meaning of life and its sanctities.

Rabbi Braude has rendered a great service in translating for us in a beautiful English the entire Midrash on the Psalms. The work—in two volumes—is more than a simple translation, which, in itself, would be a great undertaking. The work shows great scholarly skill, and represents profound research into the rabbinic text. It is not always easy to convey the deeper meaning of a Rabbinic term or phrase in ordinary translation. Rabbi Braude displays a rare gift in revealing in correct language this deeper meaning which the Rabbis in the original text had in mind.

These volumes make a worthy addition to the Yale Judaica Series, the volumes of which have already enriched our Jewish cultural life. And Rabbi Braude deserves our warmest congratulations on the completion of a work which will be welcomed by scholars and laymen alike, and which will undoubtedly help to enrich our spiritual life.

"Law and Tradition in Judaism," by Boaz Cohen. Jewish Theological Seminary Press.

Dr. Boaz Cohen, who is Professor of Talmud and Codes at the Jewish Theologcial Seminary of America, is one of the noted scholars in Jewish as well as in all ancient law. His new volume is a collection of a number of articles which he has written for scholarly periodicals and addresses which he delivered at gatherings of rabbis and scholars interested in the problems of Jewish law. The titles of a few of these chapters will give the reader some idea of the problems which the author discusses: "Towards a Philosophy of Jewish Law;" "The Shulhan Aruk As a Guide for Religious Practice Today;" "Concerning Jewish Law of Domestic Relations;" "Law and Ethics in Light of Jewish Tradition."

Professor Cohen shows vast erudition in each of these studies. He is one of the recognized authorities on comparative jurisprudence and on the historic development of Jewish law. While all of the chapters deal with somewhat technical themes, the intelligent layman who is interested in legal problems and especially in Jewish law, will find the reading of this volume most rewarding.

One of the most pressing problems facing our people today, both here and in Israel as well, is how to make Jewish law a vital factor in Jewish life. To solve this problem it is essential, first of all, to have an intelligent understanding of the philosophy of Jewish law and its historic development. Professor Cohen has made a notable contribution in this field, and we are deeply grateful to him.

"Israel's Odyssey," by Abraham Mayer Heller. Farrar, Straus and Cudahy, N. Y.

The author of this fine work is the well-known Rabbi Heller, who, for the last 35 years has served as the spiritual head of the Flatbush Jewish Center. He recently spent almost a year in Israel and there made a thorough study of every phase of life and activity in the new State. Rabbi Heller gives us the results of his study in this delightful volume. He has been a Zionist since his early youth and is thoroughly familiar with the history and literature of the Zionist movement.

In "Israel's Odyssey," the reader gets an over-all picture of the struggle and the accomplishments before the birth of the State, as well as a thorough account of life as it is lived in Israel today, the problems that face it, and the ways and methods of meeting these problems. It is in brief a *Kol Bo,* a volume in which the reader finds everything one wants to know about the unique story of Israel.

The author is objective in his evaluation of many of the aspects of the political, educational and social problems, and offers keen and penetrating observations which help the reader to understand these varied problems. The reader will find of particular interest the author's concluding chapter on "Arab and Jew," in which he offers practical and worth-while suggestions for the achievement of peace between these peoples.

The book is written with charm and warmth, in an easy flowing style, and holds the reader's attention from cover to cover. It will undoubtedly be welcomed by all who are interested in the miracle of Israel's rebirth—by Jew and non-Jew alike.

"Shirim" (Poems) by Abraham S. Schwartz. M. Neuman Publishing House. Tel Aviv and Jerusalem.

One of the men who enriched Hebrew literature in America was the late Dr. Abraham S. Schwartz. Though a noted and busy physician by profession, he gave much of his time and service to the Hebrew literature. He was a gifted poet in the sacred tongue, and his poems, which appeared frequently in the Hebrew periodicals of America and in Israel, won for him the recognition as a foremost Hebrew poet of our generation.

This volume, beautifully printed and published posthumously by his family, is a collection of all of his poems. They deal with many themes. He sings in lyrical terms of the beauties of nature; he mourns and protests at the sufferings of his people; he rises in praise and ecstasy of joy at the rebirth of his people and his, people's land. Dr. Schwartz's heart was filled with a great love for the Jews' cultural heritage and religious ideals; and he had an unswerving devotion to the Hebrew lan-

(*Continued on page* 23)

Dr. Levinthal's "Point of View: An Analysis of American Judaism" Continues to Receive Critical Praise

"Dr. Levinthal, one of the most respected elder statesmen in American Jewry, and long a leader in the Conservative movement, has attempted a popular discussion of the four branches of Jewish religious life in this country. He has succeeded in producing a thought-provoking overview of the denominational American-Jewish religious scene, although by intention it is neither exhaustive nor profound . . . 'Point of View' is a brief protem report which thrives for objectivity in a controversial realm."

Saturday Review

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"Dr. Levinthal writes with penetrating clarity, profound learning and an indefinable charm; but above all, with a desire to understand and teach without offense or hurt to those who hold views contrary to his own . . . Point of View is an intellectual and spiritual joy to read and think on . . . One realizes the grace and charm of Dr. Levinthal's style and his masterful exposition of high and inspired themes."

Rabbi Mortimer J. Cohen,
Philadelphia, Jewish Exponent

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"Rabbi Levinthal performed a timely task in giving an analysis of the roots of the various religious ideologies and in pointing out their strengths and their weaknesses. Though small in size the book is rich in content in this new literary field . . . No one knows better than Rabbi Levinthal how to clothe his ideas in homiletical garb. His thoughts are illustrated in Rabbinic sayings and quotations from our classical sources which add the charm of the darshan to his words and which endear them to the heart of the reader."

Dr. J. Kabakoff,
Hebrew Hadoar

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"Here we have a man who knows how to write, present and develop ideas, argue, analyse and compare. Therefore his review of the different trends in Judaism current in America today goes far towards being an authoritative presentation of the subject in small compass. Insofar as it is possible for the protagonist of one point of view of Judaism to be fair and impartial about the other points of view, Levinthal is thus just and discerning. That he is much more convincing about his own view, is only a tribute to his sincerity.

Jerusalem Post

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This book, written with charm and grace, demonstrates learning and a deep sense of devotion to "catholic" Israel. A distinguished preacher, the author uses the homilies to illustrate a historical fact or a philosophical system, and these enrich the material with references to Biblical, rabbinic and modern sources.

Rabbi Levinthal's understanding of other religious expressions within the framework of Judaism is apparent. He criticizes like a brother, yet treats sympathetically whatever contribution any of the groups has made to the totality of Jewish life. Although he is less objective about the Conservative movement (his own group) than he is about the Reform and Orthodox, he is aware of weaknesses in Conservatism and discusses them with forthrightness. He exposes the shortcomings of the Reconstructionist approach but writes with profound appreciation for the contributions of Professor Mordecai M. Kaplan to American Judaism, for "the greatness of the mind and heart" of this teacher and leader.

"Point of View" is a delightful and mature work. It is history. It also symbolizes our unity, our peoplehood and common destiny despite different interpretations of the Halacha and varying forms of workship. In this, Dr. Levinthal exhibits the authentic spirit of Judaism as well as his own transcendence of the barriers that unfortunately divide Jew and Jew.

Rabbi Edward T. Sandrow,
Bulletin, N. Y. Board of Rabbis

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"The brilliant rabbi of the Brooklyn Jewish Center here offers a small volume based on a series of Friday night lectures he delivered before his congregation in 1955-56. These lectures are a good example of popular teaching that is authentic. The style is easy, oral, and, most of the time, charming. By treating *Reform* Judaism first, the author reveals good historical judgment and chronological placement. His critical evaluation here is enriched by his consummate artistry in the use of traditional homily and *derash*. His mood is the same in his lecture on *Orthodox* Judaism. When he comes to *Conservative* Judaism, he is warm, passionate, and even brilliant. Here he is a *partisan*, and a good one. He offers the best *midrashim* as pedagogic devices to illustrate his ideas.

Dr. Herman Hailperin,
Historia Judaica

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"Many books have been published in explanation of the various trends in American Judaism. Superseding most of them in thoroughness of evaluations is 'Point of View — An Analysis of American Judaism' by Dr. Israel H. Levinthal. This volume is positive in its approach and points to the progressive as well as changing attitudes not only in the author's own group—Conservative Judaism—but also in Reform and Orthodoxy."

Detroit Jewish News

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"Certainly one of the best concise introductions for the American Jew to the problem of an understanding of Judaism . . . It is clear and well-written, with interesting quotations from Jewish and other sources. He takes pains to be tolerant and objective."

B. Z. Goldberg,
Jewish Day-Morning Journal

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"Dr. Levinthal . . . performs a service many will welcome. In a handful of essays based on a series of well-received

(*Continued on page* 17)

ISRAEL'S NATIONAL THEATRE

By ELIAHU SALPETER

THE Prime Minister entered the hall about ten minutes before curtain time. Accompanied by Mrs. Ben Gurion and his military aide-de-camp, he took his seat in the center of the sixth row. The Speaker of the Knesset, the Mayor of Jerusalem, members of Cabinet and various other notables were scattered among the rest of the audience.

Curtain time should have been 9 p.m., but with the same informality it was delayed about seven minutes, apparently because everything was not yet read on the stage. Finally, the lights went down and the special festive performance of the Habimah theater, celebrating its 40th anniversary, began in Jerusalem. The cast chose parts from three of its most famous plays. First, Act II of Pinski's "The Eternal Jew" was performed.

Standing on gray-draped stages of various sizes, representing the hills and rocks of a Judean village, were several middle aged ladies and gentlemen, who immediately began declaiming with great pathos—and notable Russian accent—the memorable lines of the play in archaic Hebrew. What made the impression comic was that the actors had decided to present the show without cistumes and dressed in afternoon street clothes.

But that was not all. It was quite natural that no two of the ladies had the same idea of what was proper afternoon dress for reciting Biblical plays. They all seemed to agree, however, that such dress should underscore as much as possible the visible results of the natural process of aging, which affects Habimah actresses just as it does all other mortals. The gentlemen wore mostly double-breasted suits of black, blue or gray hues. Needless to say that round-bellied, bald, bespectacled short gentlemen in double-breasted pin-striped suits did not exactly create the image of Judean patriarchs of two thousand years ago.

It was to the eternal credit of the Jerusalem audience that snickerings were muted and not one person burst out in open laughter despite ample justification.

The next two parts were performed in costume and with full sets: Act III of Leivik's "The Golem" and Act II of Anski's famous "The Dybuk." The performers were the same actors as in "The Wandering Jew," but this time there was no snickering—the audience sat spell-bound, even when Hanah Rovina, the grand dame of the Hebrew theatre, reached one of her semi-hysterical wailing scenes. When it was all over, the audience burst out into warm applause.

The entire performance represented, in a nutshell, the problem of Habimah: it was created in post-revolutionary Russia under the guiding hand of the great Stanislavski and his most gifted pupil Vachtangov, who impressed upon the young troupe the then avant-garde style of acting; Habimah still sticks to it despite the fact that today its pathos is about as outdated as the comedy of the Keystone Cops. The group is top-heavy with actors and actresses of great past merits, while decidedly short on younger performers.

It is perhaps symptomatic that of the 30 original members of the Habmah of 40 years ago, 14 are still performing—mostly the same roles—while only nine of the many graduates of Habimah's own Actors Studio are at present members of the ensemble.

However, Habimah still manages to put on a performance few other theatres can match. It gave 1,030 performances of "The Dybuk," and Hanah Rovina's Leah, the bride possessed by the spirit of lier dead lover, is a masterpicce of precision in the grand style. Habimah presented "The Golem" close to 350 times, and the smallest move, each tiny gesture or inflection of voice of Aharon Meskin in the title role has been polished to reflect are very essence of the drama.

On the occasion of its 40th anniversary, the Government of Israel awarded Habimah the title of "National Theatre." While past merits unquestionably justify this honor, many doubt that it will help Habimah look to its future.

Dr. Levinthal's "Point of View"

(*Continued from page* 16)

sermons to his own congregation—he makes clear the differences, as he sees them between the branches of Judaism in America . . . One of the book's many merits is Dr. Levinthal's superb chapter on Reconstructionism. In a remarkably few pages, he has classified its major aims for at least one reader—and has penned the most interesting and effective critique of its theology that I have read."

A. F.,
American Examiner

•

"Dr. Levinthal's lectures are always informed and brilliant . . . These and other facts are adduced with full respect to the movements and their leaders and adequate scholarly deployment."

Rabbi Abraham Burstein,
The National Jewish Post

•

"A lucid, unprejudicial analysis of interest to all questioning Jews, whether or not they affiliate themselves with a particular school of thought. Rabbi Levinthal does not engage in theological acrobatics, but provides a commonsensical basis for further thought."

Virginia Kirkus,
Book Publishers Review

BRITISH BANKS MAY BACK INVESTMENTS IN ISRAEL

A GROUP of British banks, headed by the House of Rothschild, is prepared to sponsor and underwrite large-scale investments in Israel's industries, *Ha'aretz* reports. The recent visit to Israel of Baron Edmond de Rothschild and Sir Henry d'Avigdor Goldsmid, M.P., was connected with this project. They returned with a favorable report, the paper says, and there is no doubt that the British Treasury will approve the project if the position of sterling remains as strong as it is today and the British gold and dollar reserves stay at the present level.

On the other hand, repeated efforts to secure permission to sell Israel bonds in the United Kingdom have failed. To grant such permission would mean a change in British financial policy which the Treasury is not prepared to make, *Ha'aretz* concludes.



NEWS OF THE CENTER

Reserve Your High Holy Days Seats Now

Rosh Hashanah services will be held on Friday and Saturday evening, October 2nd and 3rd, and Saturday and Sunday morning, October 3rd and 4th. Kol Nidre services will be held on Sunday evening, October 11th and Yom Kippur services on Monday, Oct. 12.

The Ritual and Religious Services Committee is now conducting the sale of seats for the coming High Holy Days both in the Auditorium and the Synagogue. Members of the Center who occupied seats last year are urged to please notify the Center office immediately whether they wish to occupy the same seats during this year's High Holy Days. Seats not ordered will be assigned to other members wishing to worship at the Center.

Members who did not worship at the Center last year and wish to reserve seats for this year's High Holy Day services, are requested to contact the Center office as soon as possible indicating the type of seats they wish to have. All reservations should be made without fail. Members will be given preference in the choice of seats but all seats will be on public sale on and after June 30th.

The services in the Main Synagogue will be conducted by our Cantor, Rev. William Sauler and the Center Choir.

Holiday Gym Schedule

The Gym and Baths Department will be open on Thursday, June 11 (Erev Shavuot) for men and boys from 1 to 4 P.M.; will be closed Friday, June 12 and will reopen on Sunday for men from 10 A.M.-2 P.M., and for boys from 2-4 P.M.

To Members Planning Bar Mitzvahs

Members whose sons will be Bar Mitzvah during the next year are requested to reserve the date for the ceremony well in advance by contacting the Center office HY 3-8800.

The following recommendation, accepted by the Board of Trustees, is compulsory:

As of January 1, 1957, no boy shall be Bar Mitzvah at the Saturday morning services unless he shall have at least three years attendance at a regular (three day a week) Hebrew School or its equivalent.

Each candidate for Bar Mitzvah who does not have the above requirement shall pass a written examination to be administered by the Brooklyn Jewish Center or by one of its Rabbis.

Father and Son Annual Awards Breakfast

The second annual Father and Son Awards Breakfast arranged by the Physical Training Committee, which climaxed the 1958-59 sports season, was held at the Center on Sunday, May 3. Mr. Jammy Moskowitz, Athletic Director introduced the following honored guests: John Nucatola, head of the College Referee Association; Ray Felix, Star Center of the professional N. Y. Knickerbocker Basketball team; Mickey Fischer, Coach of the Championship Boys' High School basketball team; Elmer Ripley, Coach of the Israeli basketball team; Jimmy Murphy, well-known sports writer for the N. Y. World-Telegram and others. Trophies were presented to the two High School boys unanimously considered most deserving in the Metropolitan area. Awards were also presented to winners and

(*Continued on page* 19)

HOLIDAY WORSHIP

Kindling of Candles: Thursday and Friday, June 11th and 12th—8:07 P.M.
Services 8:15 P.M.

Shavuot Services

Friday Morning Services, June 12th
8:30 A. M.

Consecration Exercises

Original Cantata
"The Romance of Hasidism"
by
Mrs. Evelyn Zusman
Musical Direction by
Mr. Sholom Secunda

* * *

Sabbath Morning Services
June 13—8:30 A.M.
Rabbi Kreitman
will preach
Yizkor (Memorial) Services will be held about 10:30 A.M.

* * *

Minha Services—6:00 P.M.
Special Late Saturday Minha followed by Maariv—7:30 P.M.

Daily Services

Mornings: Monday through Friday—7:00 and 8:00 A.M.

Sunday mornings: 8:00 & 8:50 A.M.

The first minyan morning services on Rosh Chodesh begins at 6:45 A.M.

* * *

MINHA SERVICES: 8:15 P.M.

Father and Son Annual Award

(*Continued from page* 18)

runners-up in the Center handball tournament; to the veteran luminaries of Center sports; to members of the Junior and Senior basketball teams. Mr. Seymour Glass, Chairman of the Physical Training Committee, commended the teams on the completion of a most successful Center sports season. Thanks were extended to the following members who sponsored this Breakfast: Messrs. Joseph Heller, Samuel Benis, Joseph L. Greenberg and Benjamin Booth.

Bat Mitzvah Ceremony

The Brooklyn Jewish Center, several years ago, instituted the ceremony of Bat Mitzvah for girls, a ceremony that has won wide acceptance throughout many Synagogues in this land. This ceremony will take place during the Late Friday Evening Services. The Ritual Committee and the Hebrew Education Committee in conjunction with the Rabbis have set the following requirements and criteria for the Bat Mitzvah candidates:

1. Age—13 years.

2. A minimum of four years of Hebrew training in a three-day-a-week school or its equivalent.

3. Evidence of willingness to continue her Hebrew and religious education. The Bat Mitzvah candidates will be prepared for the ceremony and the ritual by the teacher in charge of Bar Mitzvah instruction.

It is hoped that through this ceremony, many of the girls of our schools will be stimulated to continue their Hebrew and religious studies and will be brought closer to the Synagogue. Those who wish to reserve a date for a Bat Mitzvah are requested to do so well in advance.

Gym and Baths Closed During the "Nine Days"

Beginning with Wednesday, August 5th, the Gym and Baths Department will be closed for the "Nine Days." The department will reopen on Sunday, August 16th for men from 10 A.M.-2 P.M., for boys from 2-4 P.M.

THE YOUNG FOLKS LEAGUE

AS the incoming president of the Young Folks League I would like to take this opportunity to greet all the members of our group. I want to pledge that the new administration will do its utmost to raise the Young Folks League to new heights.

This issue of the Review reaches you as the summer session begins. Our meetings for the duration of this season will be held on the roof of the center, weather permitting, each Wednesday evening. Cooling breezes, ice cream and cold drinks will make these get-togethers most enjoyable. There will be dancing, of course, and I'm sure that all friendships created during the past season will be strengthened.

ARTHUR J. VIDERS, *President*,
Young Folks League

THE GOLDEN AGE GROUP

THE Golden Age Group, originally organized for sociability, has added other activities to round out a more fruitful type of meeting. Culturally, the group was addressed by a well-known heart specialist who discussed the heart, its ailments, and proper diets for those with heart conditions. The members celebrated Mother's Day in a warm and delightful manner. They do not forget those friends who are not well or who have suffered a loss. Cards are sent and visits are made to remind them that though absent, the club is thinking of them. Birthday cards are also sent to congratulate club members, and at the end of each month a birthday party is held for the month's birthday celebrants.

The Golden Age Club also remembers those less fortunate than themselves by contributing to U.J.A., and the Brooklyn Hebrew Home and Hospital for the Aged. The club had representation at the Senior Citizen's Conference of June 3, and a report was brought back to the members.

The Golden Age Group meets informally every afternoon. Regular meetings are held every Wednesday at 1 p.m., at the Center. All Senior Citizens of the community are most welcome.

Mrs. Joseph J. Krimsky,
Sisterhood Advisor.

THE MEN'S CLUB

ON May 18th the Men's Club climaxed its monthly schedule of meetings with the largest and most enthusiastic gathering of its history. Some 200 persons including the wives of members formed an audience that witnessed a highly professional performance of a "trial" presented by the club. The issues will be discussed for a long time by all who were present. The jury was called upon to determine the definition of a good Jew. Many thanks are due to Judge Murray T. Feiden, of the Supreme Court, in the role of the judge who lent a touch of realism filled with serious-comic interlude. All the players performed superbly. They were Robert Morse, Harold Kalb, Hugh Greenberg, Robert Gutchman and his son, Jay, Robert Glickman, Dr. Milton Schiff, Mary Kahn, and Sarah Epstein. A large vote of thanks is due Murry Greenberg, who suggested the play and directed the players.

Our Atlantic City week-end at the Breakers Hotel met with genuine success and was fully enjoyed by all who joined the delightful Spring sojourn.

The Men's Club has finished a most successful season. It affords the men of the Center an opportunity to meet fellow-members and participate in programs of mutual interest. We invite you —the only requirement is that you are a member of the Center. Our dues are $5 annually. Once you join you will not want to miss our monthly meetings. Happy summer to all.

Ted Ostrow, *President.*

YOUTH ACTIVITIES

NEXT season there will be a major change in procedure in the youth activities program as approved by the Board of Trustees, all activities that have heretofore taken place on Saturday night will be scheduled instead for Sunday afternoon.

Applications are now being accepted for enrollment in the department. There are clubs and activities for all ages, 10 through 21. Blanks are obtainable at the Information Desk.

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

BRAKMAN CHAS. I.: Married; Res.: 368 Eastern Parkway; Bus.: Textiles, 61 Moore St.; *Proposed by* Max Crawford.

BRAM, NATHAN: Married; Res.: 751 St. Marks Ave.; Bus.: Retired; *Proposed by* Nathaniel Friedberg, Henry H. Gross.

GELLER, CHARLES: Single; Res.: 668 Sutter Ave.; Bus.: Salesman; *Proposed by* Robert Gutchman.

GOLD, JACK: Married; Res.: 1572 Carroll St.; Bus.: Candy, 9301 Ditmas Ave.; *Proposed by* Dr. Leon Thorn, Henry Krakowski.

HORNSTEIN, WILLIAM: Single; Res.: 1001 President St.; Bus.: Engineer, 2174 Hewlett Ave., Merrick, L. I.

HOROWITZ, LAWRENCE: Single; Res.: 830 Saratoga Ave.: Bus.: Student Purchase Dept., N. Y. Institute of Photography, 10 W. 33rd St., N. Y. C.

LEVY, ELLIOT GEORGE: Single; Res.: 250 Crown St.; Bus.: Pharmacist, 641 Amsterdam Ave., N. Y. C.; *Proposed by* Joseph Levy, Jr.

LILLIAN, WILLIAM: Married; Res.: 1454 East 35th Street; Bus.: General Manager, Irving Raincoat Co.; *Proposed by* Frank F. Rose, Joseph Hahn.

LONDON, MISS PHYLLYS: Single; Res.: 466 Sheffield Ave.

SCHAFFNER, MURRAY: Single; Res.: 1485 Shore Parkway; Bus.: Supervisor, Mareth Steel Corp.; *Proposed by* Seymour Schaffner.

STAVIS, SAMUEL S.: Single; Res.: 5305 Snyder Ave.; Bus.: Production Patternmaker, Baroness Blouses; *Proposed by* Arnold Marshel.

WEINGARD, KALMAN: Married; Res.: 8912 Avenue A; Bus.: Butcher, 6930 Main St.; *Proposed by* David Rosenberg, Moses Ginsberg.

Reinstatements

BERGER, MILTON: Married; Res.: 225 Sterling Pl.; Bus.: Attorney, 217 Broadway; *Proposed by* Louis Kramer, Nathan Krinsky.

KAHN, ISAAC: Widower; Res.: 80 Winthrop St.

LEDERER, ARNOLD W.: Married; Res.: 1720 East 19th St.; Bus.: Architect, 66 Court St.; *Proposed by* Morton Klinghoffer, Judge Maurice Bernhardt.

SCHWARTZ, ARNOLD M.: Married; Res.: 163 Eastern Parkway; Bus.: Attorney, 66 Court St.; *Proposed by* Hon. Jacob L. Holtzmann, Leo Kaufmann.

SECKLER, DR. SAMUEL: Married; Res.: 1818 Newkirk Ave.; Bus. Physician, 350 Sterling St.

JAMES J. JACKMAN,
Chairman, Membership Committee.

Graduation

Miss Carol M. Hurwitz, daughter of Mr. and Mrs. Bernard Hurwitz of 20 Plaza Street has been graduated from Vassar College.

Condolences

We extend our most heartfelt sympathy and condolences to:

Messrs. Emanuel, Harry A. and Selig J. Harrison on the passing of their beloved sister, Ray Luxner, on June 2.

Mrs. William Sauler of 1324 Carroll Street, on the demise of her beloved father, Sigmund Margolis, on May 29.

Junior League

THE Junior League, the Center's official college age group, has completed a very satisfactory season. New officers and Executive Committee members have been elected, and during the summer the program for the new season will be drawn up.

As in the past, those members who remain in the city for all or part of the summer will continue seeing each other at special events, such as boat rides, beach parties and trips. They will also attend the roof garden dances sponsored by the Young Folks League.

The Junior League looks forward to another successful season next year, its ranks reinforced by many newcomers.

In Our Hebrew School

THE annual graduation exercises of all departments of the Hebrew School will be held on Sunday, June 14 at 10:30 A.M. Graduates who distinguished themselves for their scholarship and service to the school, will receive special awards. A cantata, "Proclaim Liberty," will be presented by the graduates under the direction of Mr. Emanuel Goldsmith, Music instructor of the Hebrew School.

Graduates of the class of June, 1959 are: Richard Axel, Lawrence Biffer, Marjorie Boguslav, Paul Edward Bresnick, Robert Davidson, Harvey Leonard Flechner, Saul Friedman, Rachel Lee Glass, Mark Joel Goldman, Joshua Baruch Halpern, Barry Kaufman, Norman Barry Magner, Phyllis Gail Moskowitz, Ellen Gail Nisselson, Robert Marc Novack, Joel Palatnick, Sandra B, Panem, Seth Putterman, Beatrice Reifield, Barry L. Roff, Isaac Rosenthal, Jon Rothfeld, Joel Scheinberg, James J. Schwartz, Nancy Helen Shander, Joseph Benjamin Solodow, Joyce Solomon, Steven Sotsky, Frances Joan Swerdlin, Bernard Tiegerman, Kalman Joseph Tobias, Rochelle Wasserman, Rosalie Barbara Willner, Mark G. Wolfman, Gladys Harriet Ziegler, Linda Ann Zietz.

Pre-Consecration Class:

Rochelle Brown, Ruth Falk, Elizabeth Hirsh, Selma Katz, Susan Koron, Renee Laddin, Ellen Lerman, Miriam Lieberfarb, Irene Nashman, Marilyn Simon, Elaine Skeer, Maxine Yaffe.

Post Bar Mitzvah:

Cary Aminoff, Robert Nathan Crawford, Everett Goldberg, Leslie Grubman, Kenneth Stephen Hurst, William Morris Kantor, Eugene Martin Weiss, Philip Bernard Yacht.

Post Graduate:

Robert Nathan Crawford, Jay Gutchman, Nancy Hellman, Arthur M. Horowitz, Kenneth Stephen Hurst, William Morris Kantor, Everett Goldberg, Ruth Klepper, Carol Morong, Deborah Rose Satran, Robin Soloway, Biancia Claudia Sauler, Carole Stolerov, Marilyn Thaller, Eugene Martin Weiss, Michael L. Yellowitz, Philip Bernard Yacht.

Senior Group:

Barbara Lipsius, Susan Pasternack.

PAGING SISTERHOOD!

JOYCE KREITMAN, Editor

With this issue of the REVIEW, *we reach the end of another year of Sisterhood activity. As we reflect upon the accomplishments of the past year, and look forward to another year of purposeful achievement, we turn for inspiration to the Festival of Shavuot which we celebrate at this time. For Shavuot gives us the standards by which we can measure our past achievements, and the goals for which we must continually strive.*

The heroine of the Festival is Ruth, whose tender and touching story we read at this time. Ruth serves Jewish women everywhere as an example of loyalty and devotion to the Jewish people.

Shavuot speaks to us also of devotion to our Torah. It is "zman matan Toratenu," the festival of the Giving of the Torah. It is a time to renew our acceptance of Israel's tradition, to accept it, joyfully, in proud awareness of the extent to which Jewish women have preserved and transmitted this tradition through the ages.

It was on Shavuot that the Jew in ancient Israel brought his bikkurim, the first fruits of his land, to the Temple in Jerusalem. And it is on Shavuot today that we resolve anew to offer our bikkurim, the fruits of our labor, our time and our devotion, to the service of God, His Torah, and His people, Israel.

My sincerest gratitude to the officers, members of our Executive Board, and all who have helped to make our Sisterhood an ever-growing force in our community and a spiritual influence in our own lives.

A healthy, happy, and restful summer to you all.

SARAH KUSHNER,
President.

Our meeting marking the observance of Passover was held on Tuesday evening, April 14. Mrs. Abraham Meltzer, chairman of the evening, extended cordial greetings and a warm welcome to the many members and their friends present. She presented Rabbi Kreitman, who praised our ancient womenfolk for their courage and strength. Through their fortitude the men received sufficient encouragement to fight for redemption. The Rabbi quoted a passage from the Talmud, "By the merit of the righteous women were the Hebrews redeemed from Egypt," in his explanation of the important role women played in our great exodus.

Mrs. Ray Aaron graciously presented a treasured wedding gift, a kiddush cup, to Rabbi Kreitman, who accepted it on behalf of the Center. Mrs. Aaron requested that the beautiful silver *becher,* inscribed in memory of her husband, be used at the Center's Sedorim. A film on behalf of the U.J.A. appeal was viewed. It showed how the U.J.A. helped survivors from concentration camps to reach Israel. Families were portrayed entering the Holy Land with their lifetime possessions crammed into one suitcase. Their hopes and dreams for a happy future in a new land will be realized through funds given to the U.J.A. Mrs. Joseph Krimsky, chairman of Sisterhood's campaign for the U.J.A., emphasized the Jewish reverence for life in contrast to the ancient Egyptian attitude of life after death. Seated around a model seder table, Cantor Sauler and his two daughters, Bianca and Gayna, recited Kiddush, the four questions and sang portions from the Haggadah. Mr. Harold Kushner described Springtime in Israel. The preparations and the seder itself on a kibbutz were fully recounted. Mr. Kushner hoped that we all would be able to spend "next year in Jerusalem" during Passover. Our speaker witnessed the festivities in celebration of Israel's Day of Independence. Delicious Passover refreshments served by Mrs. Charles Marks and her committee concluded the meeting.

Our appreciation to Edythe Sauler, program chairman, for arranging this lovely evening.

We celebrated Mother's Day and commemorated Israel's 11th anniversary at our meeting on Wednesday, May 13. Mrs. Joseph Levy, Jr., chairman of the afternoon, congratulated Mrs. Isador Lowenfeld, our Mother of the Year, and presented her with a white orchid. Rabbi Kreitman retold the story of Rabbi Gamliel, who was asked by a pagan philosopher, "How Can God Be Everywhere?" Rabbi Gamliel answered that God created the mother and through her heart God is everywhere. Jewish mothers have always transmitted a love for Torah and Israel to their children and through their teachings and encouragement, Israel was founded 11 years ago. The Rabbi stated that Lil Lowenfeld possessed all the attributes of a good Jewish mother and congratulated her on this occasion. Lil Lowenfeld's sons and daughters-in-law and other reltives were among her many friends who gatherad to honor her. Rabbi Levinthal reminded us that Lil had been president of our Sisterhood and that she has continued to be very active in Sisterhood throughout the years.

Mrs. M. Robert Epstein spoke of the remarkable growth of Israel in 11 years. Mr. Chaim Fried, a Rabbinic student at the Seminary, sang Yiddush and Israeli songs and accompanied himself on the guitar. Ice cream and delicious pink layer cake was served with coffee by Mrs. Marks and her coworkers. Our thanks to Jean Zaldin for singing the anthems and to Irene Schiff for her accompaniment. Doris Mattikow delivered the opening prayer. Minutes were read by Edna Krimsky. Our gratitude to president Sarah Kushner, who working behind the scenes, coordinated the various parts of this beautiful program.

Mrs. Epstein, Chai Chairman, applauds, extends her thanks and deeply appreciates the generosity of our "Chai" Torah Fund members listed here: The Mesdames, Michael Aminoff, Joseph I. Aaron, A. David Benjamin, Abraham Bernhardt, Maurice Bernhardt, Phillip Brenner, Harold Brown, Leonard Brown, Leonard Brunner, Fannie Buchman, Eman-

(*Continued on page* 22)

P. T. A. REPORT

THE goal of a Hebrew School P.T.A. is to stimulate the involvement of the parent and home with the child's Hebrew Schooling and education. Our programming is designed to stress the point that unless a child's Hebrew School is supplementary to, or an adjunct of, Jewish living at home, then most of what a child learns in school may be utterly lacking in meaning or identification with Jewish living.

Our Executive Board meetings plan our open meetings and all other activities. Open meetings, with an average attendance of 150, coincide with our holidays and festivals and Jewish Book or Jewish Music Month.

We sponsored the Sunday morning Community breakfasts for Post Bar Mitzvah and Post Graduate boys and girls. Mrs. Sylvia Moskowitz ably headed this committee. We also sponsored several Friday night Oneg Shabbatim and Saturday morning Kiddushim under the chairmanship of Mrs. Edna Krimsky.

The different holidays and school ceremonies are celebrated by concrete activities, *e.g.*, a model Seder at Pesach, symbolic fruits at Tu B'Shvat, goodies at the Haggigot Siddur ceremony, etc. Among the ladies in charge were Mrs. Belle Brunner and Mrs. Anne Bernhardt.

Our 2nd Annual Card Party, co-chaired by Mrs. Faye Gutchman and Mrs. Sylvia Moskowitz, was very successful. The proceeds were used for Hebrew School scholarships and magazine texts, for the Hebrew School, as well as for various other gifts for the school.

Equally successful was this year's Book Fair in which over $500 worth of books with Jewish content were sold. The proceeds are applied towards purchasing books for the P.T.A. shelf in the Library. Mrs. Anne Liss was chairman, and Mrs. Anne Seidenfeld, co-chairman.

We present all consecrants at Consecration Exercises with prayer books and several prizes at the Hebrew School Graduation.

P.T.A., an integral part of the Center, has also cooperated in Center activities, for example, the Journal, Annual Dinner Dance and in joint activities with Sisterhood.

The role of P.T.A. was taken into account by the Accreditation Committee of the Jewish Education Committee and United Synagogue in awarding the Accreditation Certificate to the Center Hebrew School on May 6, 1959.

SADIE Z. SOLOWAY,
President

SISTERHOOD (*Continued from page* 21)

uel Cohen, Julius Dan, M. Robert Epstein, Isidore Feit, Julius Flamm, Samuel Fleischman, Harry Freedman, Carl Fruchtman, John Glassman, Samuel Goldberg, Pauline Goldman, Emanuel Goldsmith, Irving Gottlieb, William Greenberg, Robert Gutchman, Harry Halper, Darwin Hecht, Irving Horowitz, Rose Horowitz, Carl Kahn, Rose Katz, Leo Kaufmann, Morton Klinghoffer, Louis Kramer, Benjamin Kreitman, Joseph Krimsky, Julius Kushner, Aaron Leifer, Joseph Levy, Jr., Samuel Levy, Isador Lowenfeld, Abraham Markel, Benjamin Markowe, Charles Marks, Bernard Mattikow, Rose Meislin, Abraham Meltzer, Bessie Miller, Claire Mitrani, Lawrence Meyer, Robert Morse, Benjamin Moskowitz, Louis Nelson, Kalman Ostow, Herman Pashenz, Elias Rabinowitz, Barney Rogovin, Hattie Roth, Alex Rothberg, William Rothstein, Irvin Rubin, William Sauler, Frank Schaeffer, Milton Schiff, Harold Schrier, Ira Schwartz, Samuel Seckler, Abraham Slepian, Herman Soloway, Milton Spatt, Moses Spatt, Max Taft, Edward Wagner, Bernard Weissberg, Charles Weitzman, Benjamin Wisner, Frank Wolk, Abraham Zirn, Morris Zusman.

Advance Dates

Wednesday, June 17—8:30 P.M.: Last meeting of the season. A wonderful program has been planned for you and your friends.

Wednesday, September 16—12:30 P.M.: Opening Executive Board meeting and luncheon.

Wednesday, September 23—Installation.

YOUTH CONGREGATIONS

IN the spirit of Mother's Day, the Junior Congregation participated in a combined service with the Children's Congregation on Sabbath, May 9. A very significant part of the service was the tribute given to all mothers by Beryl Klinghoffer, a representative of the Junior Congregation. The commandment, "Every man shall revere his mother and father" found in the Sidrah "Kedoshim," read that Sabbath, was an appropriate theme of the day. Reference was also made to one of the Ten Commandments, "Honor Thy Father and Thy Mother," a basic tenet of Judaism.

Special recognition was shown to Mrs. Evelyn Zusman as the mother of the children of her congregation by presenting her with an orchid while Mr. Shpall was honored with a carnation as the father of his Junior Congregation. An elaborate kiddush sponsored by the Committee was enjoyed by parents and children and was a fitting culmination of prayers for the holy Sabbath.

As the season draws to a close, we are very proud of the successes achieved by the Youth Congregations throughout the year. The young people of our community learned much about prayer and the meaning of Torah. They have become an integral part of the Center family.

The Committee is fully aware of its responsibilities and will strive to attract even greater number of boys and girls who will attend the services regularly.

HARRY GOLDSTEIN,
Chairman

REVELATION (*Continued from page* 11)

had not approached man. God's relation to man precedes man's relation to Him.

The mystic experience is man's turning toward God; the prophetic act is God's turning toward man. The former is first of all an event in the life of man, contingent on the aspiration and initiative of man; the latter is first of all an event in the life of God, contingent on the pathos and initiative of God. From the mystic experience we may gain an insight of man into the life of God; from the prophetic act we learn of an insight of God into the life of man.

Therefore, to characterize revelation as a prophetic insight or experience is to reduce a reality to a perception. Seen from man's aspect, to receive a revelation is to *witness how God is turning toward man.* It is not an act of gazing at the divine reality, a static and eternal mystery. The prophet is in the midst of a divine event, of an event in the life of God, for in addressing the prophet, God comes out of His imperceptibility to become audible to man. The full intensity of the event is not in the fact that "man hears" but in the "fact" that "God speaks" to man. The mystic experience is an ecstasy of man; revelation is *an ecstasy of God.*

As described by the prophets in terms of time and space, the act of revelation represents the image of a transcendent event as reflected in the restricted terms of human experience. Its indigenous quality is to be found in the creative fact of how the divine was carried into the concrete experience of man. Imbued with a sense of the crushing marvel of God's reality, compared with which mankind appeared to be less than nothingness, the prophets must have been more astounded about their experience than any one of us to whom the transcendence of God is only a vague concept, of which we occasionally become aware in calm speculation.

To sum up, revelation is a moment in which God succeeded in reaching man; an event to God and an event to man. To receive a revelation is to witness how God is turning toward man.

THE KRUPP CASE (*Continued from page* 12)

said, 'this is yours,—that one is yours—that one we will have arrested . . . They resembled, as the witness Reumann put it, 'vultures gathered around their booty.' "

Jewish firms were looted first. Krupp systematically stole machinery from plants in occupied France, Belgium, and Holland. One plant was stripped, and it required 21 freight cars to haul the loot to Essen for the enlargement of the Krupp properties there.

Lord Russell, chief legal adviser to the British Army on German war crimes, called the U. S. Government's recent attitude "astonishing." He termed the high-level American collaboration in Krupp's rehabilitation "quite disgraceful."

The rehabilitation became obvious in 1957 when the State Department waived visa restrictions that barred Krupp as a "totalitarian" and Nazi war criminal. This was done to enable him to attend an international industrial development conference in San Francisco. But protests erupted from the public. Krupp cancelled plans, deciding that attendance might cause negative publicity jeopardizing more important maneuvers.

Today there is concern among Jews because of a recent resurgence of anti-Semitic incidents in West Germany. Anti-Jewish slurs have been publicly voiced. A few persons have received jail terms for extreme anti-Semitism. The rehabilitation of leading Nazis by Krupp encouraged diehard elements to creep out of the gutters.

There appears little point in concentrating on moronic, loud-mouth thugs when the biggest single industrial power behind Nazism is restored to respectability and is to be equipped with the knowledge of building atomic arms that could destroy mankind.

The Communist menace is used as justification even for the lifting of enlistment restrictions to permit SS men to enter the new German Army. Opponents of Krupp are afraid to speak out for fear of being branded pro-Communist. But victims of Nazism are apprehensive lest the medicine prove worse than the disease.

The Destruction of the Temple

(*Continued from page* 13)

leading to the final redemption. This is the interpretation given to the finale of the Book of Lamentations recited on Tisha B'Av by the Midrash: "Cause us to return unto Thee O Lord, and we shall return: Renew our days as of old."

We have already been privileged to witness the beginnings of that redemption, the emergence of the State of Israel and the ingathering of over a million and half of our people (*ken virbu*) therein. But that must not allow us to forget what yet remains to be granted us "He who mourns for Jerusalem," state our Sages, "is rewarded by seeing it in its joy." May we, through our ever-present recognition of the importance of Zion and appreciation of the sacred role of the Land and Temple merit the final redemption.

New Books

(*Continued from page* 15)

guage and literature. Students and lovers of Hebrew will find in these poems sources of delight and inspiration which only the true poet can offer.

The book contains also a brief autobiography written by Dr. Schwartz, and a warm and affectionate tribute to the poet by Zalman Shazar, former Minister of Education in Israel, and an enlightening critical evaluation of Dr. Schwartz's poetry by Professor Shimeon Halkin, of the Hebrew University in Jerusalem.

Membership is the Life-Blood of our Institution . . . invite your friends to join the BROOKLYN JEWISH CENTER and enjoy its many wonderful facilities.

Summertime is a good time to become acquainted with the activities in our Gym and Pool Department. Sign your friends up *now* so they can take advantage of keeping "cool" during the hot summer months.

The Only Modern Funeral Chapel in the Crown Heights Area

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THE OLD SYNAGOGUE AT VENICE — PAINTED BY A. MAGNASCO

Brooklyn Jewish Center Review

TO THE LAND OF ISRAEL

By ISAAC BASHEVIS SINGER

THE SYNAGOGUES OF EUROPE

By ALFRED WERNER

A SPIRITUAL RENAISSANCE

By DR. ISRAEL H. LEVINTHAL

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Rosh Hashanah, 5720 September, 1959

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Brooklyn Jewish Center Review

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THE HOLIDAYS AS A KEY TO THE JEWISH FAITH

THE Jewish year is ushered in by holy days and a festival that span almost the entire month of Tishri. Each one of these days has its individual emphasis and message and together they constitute a guide to the faith of the Jew. Rosh Hashanah marking the change in the calendrical date and celebrating the advent of a new year, affirms for the Jew the sanctity of time.

One of the qualities that distinguishes a human being from the rest of nature's creatures is his awareness of time. This awareness is a root of concern, anxiety, dread and hope, the special characteristics of the human predicament. Without this sense of time we are but driftwood floating on the streams of life. Cognizant of time, we rise above a primitive state and make ready for the tasks allotted to us during our earthly existence. It is a profound paradox of life that only that being who apprehends the limits of time can gain a glimpse of timelessness, which is eternity. The great moralist, Rabbi Israel Salanter, noted that to a sensitive soul the ticking of a clock can be a powerful and moving sermon. Though Rosh Hashanah time is sanctified, our perception of the human situation is sharpened and the purpose of our existence is acknowledged.

Yom Kippur, the day of Atonement, is the day tradition has set aside for the recognition of self. We must stop and reflect upon our inner being lest we lose ourselves in an ocean of things. In our day in particular, with its uniform communications, standardized entertainment and outer-directed culture, the image of one's own individuality is blurred. We know ourselves only as a part of this enterprise or as a part of that organization. Our minds, exposed to the whirl of events is but a tatoo of impressions. What we are and what we signify is forfeited. Through the discipline of prayer and fasting we shut out on Yom Kippur day that which is mundane and we try to recapture our individuality. The recognition of the self is the only path towards the recognition of God. In the depths of our being we find the ground of our existence—God.

This series of holidays is concluded with the festival of Succoth. The special theme of this festival, dating back to its agricultural origin, is that of gratitude. When directed towards God this sentiment spells our thankfulness for the harvests and bounties of nature. Indeed, when it is directed towards our fellows it becomes the basis of much of our ethics, the social amenities and even our etiquette. But following so closely upon the holy days of Rosh Hashanah and Yom Kippur this Succoth theme of gratitude is suffused by their light. Gratitude towards God, unlike the quality of the gratitude we show to men, is not dependent on the harvests that nature may bring us. Oft we sow and we do not reap, yet, if we take to heart our human situation we must remain grateful to the Almighty.

Illuminated by the teaching of Rosh Hashanah and Yom Kippur the relgious sentiment of gratitude transcends nature's bounties or man-made possessions. It is a thanksgiving to God for life itself, for being, and for our human destiny. In this greater sense Succoth becomes the climax of the inner growth of the spirit that began on Rosh Hashanah day.

BENJAMIN KREITMAN.

ROCKEFELLER ROMANCE

— A Timely Comment —

The world was fascinated by the romance of Steven Rockefeller and Anne-Marie Rasmussen, and followed with keen delight every detail of their courtship and marriage.

There was one statement of the groom, which made a deep impression on me, and I hope that it would make the same impression upon all the readers of this editorial comment. When the reporters flocked to the little Norwegian town of Sogne wanting to crowd into the little church, to observe and to photograph every movement of that dramatic hour, young Steven pleaded with them almost plaintively: "Anne-Marie and I have to live for the rest of our lives on the memory of what goes on in this church. For us it is a very solemn occasion and a religious one. I hope you will respect our feelings in this."

What a beautiful sentiment is here expressed! How we must admire this young man of wealth and social prestige who, nevertheless, reveals such a keen understanding and appreciation of the sacredness of that house when his life is to be joined with the life of his beloved in holy wedlock.

What a contrast this is to the attitude we so often behold in the case of many couples, who, unfortunately, have lost all feeling for the sacredness of this important moment in their lives, and who approach the marriage ceremony in a spirit of levity and light-mindedness.

The very fact that Steven and Anne-Marie chose the little church of Sogne for their ceremony must arouse our admiration. They could have chosen one of the large halls in a fashionable hotel in a nearby large city. But they chose

(*Continued on page* 11)

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"JUST BETWEEN OURSELVES"

בין לבינינו עצמינו"

An Intimate Chat Between Rabbi and Reader

A SPIRITUAL RENAISSANCE

HARRY GOLDEN, in his new book, recalling incidents of Jewish life in the New York's East Side of his early boyhood, tells that his mother then predicted that in fifty years Judaism in America would disappear. In a facetious manner, which is not necessary to repeat here, he shows how wrong her prediction was. But his mother was not the only one who made such prediction. It was the thought of countless numbers of the immigrant Jews of that generation that Judaism had no future in this new land of freedom and opportunity, that the obstacles which the Jew faced in the new environment must spell doom to his spiritual heritage of more than 3,000 years.

Thank God, we now see how totally wrong that prediction was. For a number of years, it is true, things looked very dark, and almost hopeless. A feeling of despair filled the hearts of vast numbers of our people. But fortunately, there were some men and women in various parts of the country who could see beyond the heavy clouds, who had vision, faith and, above all, the strength and the determination to plant in the soil of this blessed new land the seeds for a thriving Jewish life that would grow and develop despite all obstacles and difficulties. They established institutions of learning, small and modest in the beginning, which grew in greatness and in achievement, and which today are producing leaders in thought and in action to guide spiritually and culturally the masses of our people. It was not an easy task; they had to overcome the indifference and the hopelessness which marked the attitude of so many people. But the simple truth, which Theodor Herzl enunciated, and which guided his own life, proved true: *Wenn ihr wolt, ist es kein maerchen*, "If you but will it, it is not a dream!"

Our own Brooklyn Jewish Center, which was founded forty years ago, is the product of just such a vision; it moved a small handful of men, who were looked upon by many in the community as impractical dreamers, who could not possibly succeed. The beneficent results of these dreamers, the founders of our Center, speak for themselves.

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I am writing these lines in the beautiful surroundings of Camp Ramah in the Poconos, where Mrs. Levinthal and I are privileged to be vacationing. Who could have dreamed a score of years ago, that it would be possible to establish a Hebrew-speaking camp for children, that parents would be found willing to enroll their children in such a camp in preference to the ordinary camp devoted only to sports and play, and above all, that there would be children who would want to be in such a camp? What strength of vision and what faith in their conviction must have guided the men who dared to undertake such a venture! In the small span of only a dozen years, there is today not just one such camp, but four—in the Poconos, in Connecticut, in Wisconsin and in California. Next year, another one is to open in Canada. And the interesting fact to observe is that there is hardly any need for solicitation of campers. There is such a rush of applicants that long before springtime registration must be closed.

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What is even more remarkable to note is that these camps are not just for young children. Here you have divisions of high school boys and girls, and now an added department for college students. They come not merely for play and sports—though ample opportunity is offered for these also—but every camper, young and old, attends study classes of an hour and a quarter or more a day.

Ramah offers something more than the opportunity to study and to become familiar with the Hebrew tongue. It offers the camper the environment of wholesome Jewish living. The morning services, which everyone attends, are beautifully conducted and intelligently interpreted, the meals start with the *motzi* and conclude with the beautiful chanting of grace; the ushering in of the Sabbath, the *zemirot* at the Sabbath meal and the joyous dancing that follows, the beautiful services which each group has the opportunity to lead, the picturesque and inspiring *havdalah* service which marks the close of the Sabbath, the dramatic *Tishah b'Ab* service, which gives the camper the feeling of personal loss in the destruction of the Temple and Jerusalem—all this and more, in which all participate, give the child and youth the experience of ideal Jewish living which must have a tremendous influence on his Jewish character not only at the time but for many years throughout his life.

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And Ramah, though it has shown the greatest growth and expansion, is not the only one in this new field of summer Jewish education. Massad is another such Hebrew camp which has grown to two camps, both filled to capacity. These can also show beautiful fruits of their rich program in Jewish living and above all in training the campers to make the Hebrew language their spoken tongue and to become familiar with the best of our ancient and modern Hebrew literature. And there are a few other such Hebrew camps which have lately arisen in other parts of the country and which also show remarkable success. All of which proves how much can be achieved for the development of an intelligent and meaningful Jewish life in America, *if there is but the will to achieve it.*

As we approach a New Year and pray for life and happiness, may we also pray that our Heavenly Father may grant us the understanding of the need of the hour and, above all, that He may inspire us with the will and determination to give of ourselves to the service of our people, so that we may help to fashion a Jewish life in America that shall be a source of blessedness to us, to our children and children's children for generations to come.

Israel H. Levinthal

A Short Story By The Distinguished Yiddish Novelist

TO THE LAND OF ISRAEL

By ISAAC BASHEVIS SINGER

Translated by Chanah Kleinerman

THERE are men whose faces bear the seal of their fate. Moishe Blecher, the roofer was one of those. First of all, he looked like a Jew from the East—a Palestinian, or a Yemenite, or like one who had come from the city of Shushan. His face was dark, sunburned, wrinkled and yellowish, as though the sun of the tropics had beaten upon it since the beginning of time. Secondly, there was in his eyes a kind of dreaminess whose like is not seen in our parts. His eyes seemed to see things that are veiled, distant, perhaps already past, or still to come. Moishe Blecher was a man of learning, and with my father he always discussed the same subject: the coming of the Messiah. He knew every biblical verse that referred to it, as well as every paragraph of the Gemorrah or the Midrash in which the Messianic age is mentioned. He was especially fascinated by the esoteric verses in the Book of Daniel. These he pondered constantly, and then his dream-lost eyes became even more lost in fantasy.

Often I would see Moishe Blecher on top of a roof. The roofs of Warsaw were slanted and dangerous. But Moishe Blecher walked across them with the instinctive dexterity of a sleep-walker. I would feel terrified as I watched him cross a deep chasm paved at the bottom with rough stones. Up there, Moishe Blecher appeared to me like a man who possesses supernatural powers—one who was accustomed to miracles, one not subject to physical laws. Suddenly he would stop still, raise his face to the sky and gaze up into the heights, as if expecting an angel or a seraph to fly down to him with tidings of the great deliverance.

Sometimes he asked my father difficult questions. He found inconsistencies in the pronouncements of the Sages. He wanted to know how much time would elapse between the death of Messiah ben Joseph and the coming of the Anointed of the House of David. He spoke of the shofar of the Messiah, of the donkey upon whose back the Messiah would ride, of how the Messiah sits at the gates of Rome, binding and unbinding his wounds. He protested bitterly against Rabbi Hillel, who said that the Messiah would not come to the Jews because they had already consumed Him in the days of King Hezekiah. How could a Zaddik say such a thing? And what is the meaning of the Mishna when it declares that the sole difference between the present day and the coming of the Messiah is an independent kingdom? Can that be all? And how long, for example, will it be between the coming of the Anointed One and the Resurrection of the Dead? And when will the flaming Temple descend from the heavens? When? . . . When? . . .

Moishe Blecher lived in a basement, but everything there was clean and neat. A gas lamp burned all day long. The beds were made and covered. No rags lay around, as in other cellar dwellings. Along one wall stood a case filled with volumes of sacred learning. I went there occasionally because Moishe Blecher subscribed to a Yiddish newspaper, and sometimes we had to borrow it. He would be sitting at the table, with his spectacles on his nose; and there too, in the newspaper before him, he would look for news about the Land of Israel, and about those lands where the wars of Gog and Magog would be fought, when God would hurl rocks from the heavens—the regions of the Garden of Eden, of the River Sambatyon and the Ten Lost Tribes. Moishe Blecher knew all about the Lost Tribes, and more than once I heard him say that if he could only leave his family provided for, he would set out to seek our dispersed brothers.

Suddenly the astonishing news spread: Moishe Blecher was departing for Eretz Yisroel—and not alone, but with his entire family. I do not remember his family clearly. It seems to me that he had a grown-up son, perhaps even two. Moishe Blecher's journey to Eretz Yisroel was no capricious whim, but something that had always been part of his very being. One wondered only why he had not gone before this.

I do not remember everything. I was still a young child at the time, and I can recall only some isolated details. People were coming and going to the roofer's cellar flat. They gave him *kvittlach*—written petitions addressed to God—to be placed at the Wailing Wall, at the tomb of Mother Rachel, or even at the Cave of Machpelah. Old men and women begged him to send them sackfuls of earth from the Holy Land. Moishe Blecher walked about cheerfully, and his eyes seemed lost in a longing and filled with a happiness not of this world.

One day, at dusk, there rolled into our house court a gigantic wagon, almost an omnibus. To this day I cannot imagine why Moishe Blecher called for such a large vehicle. Perhaps he was taking all his furniture with him? Krochmalna Street was black. Everyone came to bid him farewell. People kissed each other, cried, wished one another that the Messiah might come speedily and the Exile ended. There was about Moishe Blecher's journey a hint of the Redemption, as though he were a forerunner, a herald. If Moishe Blecher was going there with his family, surely this was a sign that the day of the Messiah was near—quite near.

Months passed. Suddenly I heard sorrowful news. My father received a letter and in the letter it said that he, Moishe Blecher, had not been able to find employment in the Holy Land. He was in great want, suffering the pangs of hunger. For weeks he and his family had eaten nothing more than rice and water.

We were all overcome by sadness. For we had all loved Moishe Blecher, and secretly we had hoped that he would remain there and call all the Jews of Krochmalna Street, one by one, to join him. In some strange way, Moishe Blecher had become a close relative to each of us.

It was just before Yom Kippur. On the holy day services were held in our house, and at Mincha, on the eve of Yom Kippur, plates were set up into which everyone dropped a few coins for various charitable causes: the hospital for the poor, the hostel for the destitute, the fund for needy brides. My father set

up a plate on which he placed a piece of paper that bore the legend: "For Reb Moishe Blecher." Under it lay the letter father had received from him.

The men and women who prayed at our services could not donate much. Four, six or ten kopecks were considerable sums. Yet this plate seemed to possess a magic of its own. People dropped into it forty, fifty-kopeck pieces, and even half rubles and rubles. Someone put in a three-ruble note. Everyone was distressed by the news that Moishe Blecher and his family subsisted on rice and water. It was seen as a sign that the Redemption would tarry a while.

After Yom Kippur my father sent the money to Moishe Blecher. With it Moishe Blecher could have bought quite a lot of rice and water (for at that time one had to *buy* water in the Holy Land). But it seemed that Moishe Blecher just could not find his place in Eretz Yisroel. Or was it perhaps that he, the dreamer, could not adjust to the thought that he was now *actually* walking about in that sanctified land? Perhaps the dream had been sweeter for him than the reality? Perhaps he could not make peace with the thought that God's land was ruled by Turks? Or perhaps he bore a grudge against the Halutzim, the unbelievers, who had shaved off their beards and earlocks and disregarded the laws of the Torah—there, in the Land of Israel? Rumor had it that Moishe Blecher was coming back.

Moishe Blecher did return. He was even more sunburned; his skin was more yellow; there were more gray hairs in his beard; and in his eyes there was a radiance that cannot be described with words. Such must be the face of a man who has died, passed through the fires of Gehenna, rested in Eden, but for some unknown reason has been sent back to earth.

He came to our house. My father questioned him for hours. He answered every question. He had been all over. Yet somehow no one could learn exactly why he had returned. There was something he held back.

Once again I saw Moishe Blecher walking over the rooftops. Now he stood still more frequently to stare, to seek something up there in the heights to which he had climbed. Again he came to my father to talk and to ask questions about verses of the Bible. From the Holy Land he had brought a small sackful of chalky sand, many little stones and pebbles—the remains of ancient ruins and of the tombstones at sacred graves. Whenever someone died, the relatives came to Moishe Blecher and he gave them Palestinian earth free. People wanted to pay him, but he refused to draw a profit from that which was holy and consecrated.

I may be making some mistakes in my telling of this story. But, so far as I can recall, this is what happened later: Moishe Blecher married off his sons. He remained alone with his wife. He no longer needed to work as much. More and more frequently he would sit in the *shtibl* and pore over the holy books. It seems that in the beginning, when he had gone to the Land of Israel, Moishe Blecher had been an opponent of the Zionists who were trying to turn his dream into reality. Moishe Blecher had longed for the Messiah, and only the Messiah. But now he seemed to have come closer to the thinking of the men who called themselves Zionists. *Nu*, if the Messiah does not want to come yet must Jews really wait endlessly? Perhaps God wants the Jews to bring the Messiah by their own efforts? Perhaps Jews must first settle in the Holy Land, and only then would the Righteous Redeemer come? Moishe Blecher began disputing with my father; he argued heatedly. My father maintained that the Zionists were infidels, sinners who would defile Israel. But Moishe Blecher argued: "Perhaps it is destined to be thus? Perhaps *they* are the Messiah ben Joseph? Perhaps *they* will repent and become pious Jews? Who can fathom what Heaven decrees?"

"One must be a Jew *before* one goes to the Land of Israel!" declared my father.

"And what are they? *Goyim?* They sacrifice themselves to help other Jews. They dry the swamps, and they themselves fall ill. They are martyrs. Does that count for nothing?"

" 'Except the Lord build the house, they labor in vain that build it.' "

"The first Temple was also built by mortal men, not by angels. Solomon sent to Hiram, the king of Tyre, who furnished him with cedarwood and laborers."

The arguments grew longer and longer. My father began to say that Moishe Blecher had become entangled in the net of the Zionists. "Of course, he is still a good Jew—but something has become confused in his mind." Moishe Blecher even found words of praise for Dr. Herzl.

After a while the discussions ceased. Moishe Blecher wandered about like a lost soul, like one who did not belong to this earth. He began to talk not only to the adults, but even to the young boys. He would sit in the *shtibl*, and the children would question him:

"Is it true that the stars of Eretz Yisroel are as large as plums?"

"It is true, children, it is true."

"Is it true that near the Dead Sea stands Lot's wife, and the oxen lick her because they like salt?"

"I have heard about it."

"Can you hear mother Rachel weeping for the Children of Israel?"

"I myself did not hear. But perhaps a true Zaddik may hear her."

"Reb Moishe, does one eat bread in the Land of Israel?"

"If there is bread, one eats it."

It seemed as though Moishe Blecher was growing childish. But it was only because of his great yearning, for suddenly Moishe Blecher returned to the Land of Israel.

This time there was no large wagon; people did not kiss and embrace in the street; no one gave him *kvittlach* to take along. Moishe Blecher simply disappeared, and it was only later that people began to look around for him, and when they asked what had become of him, they learned that he had been unable to bear the longing and had once more made his way to the land of the Patriarchs—there where figs, dates and almonds grew and goats nibbled on the fruit of the carob tree; where modern young men and women were founding settlements, planting forests and speaking the sacred tongue even on weekdays.

The years passed and no more was heard of Moishe Blecher. But I continued to think about him for a long time. Was he once more eating rice and water? Had he found work? Or had he perhaps gone to look for the Red Jews on the other side of the River Sambatyon? Of such a one as Moishe Blecher one could believe anything. Some secret force—I am

(*Continued on page* 39)

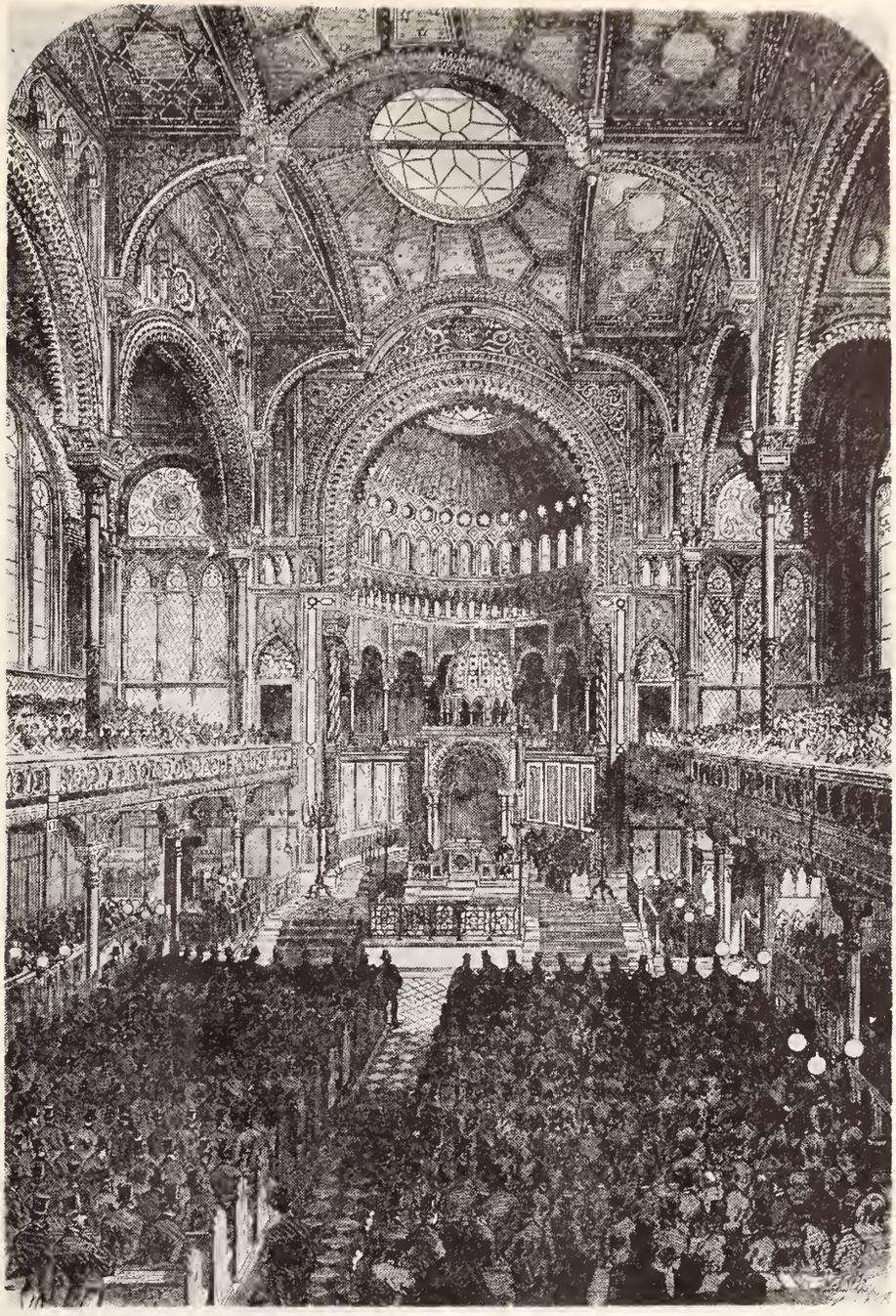
The Synagogues of Europe

By ALFRED WERNER

EVERY year, thousands of American Jews go to Europe, for pleasure, or for business, but in neither case do they fail to visit some of the great museums and cathedrals. Oddly, few of these travelers ever seek out Europe's monuments of Jewish interest, particularly its old synagogues. Many miss these sites either because they are too hesitant to ask local guides or the tourist information centers, "Do you have here any buildings that might be of particular interest to me, as a Jew?"

Having traveled a great deal in Europe both before and after the last war, I must concede that only by special effort can you find your way to places of Jewish interest. They are often located in what is now the poorest section of a city, out of the way of sightseeing buses (a guide whom you may ask for directions to Whitechapel may reprovingly murmur, "You don't want to go *there!*") If you do succeed in reaching your destination, you may note, with surprise, that the inhabitants of a supposedly Jewish quarter have decidedly Gentile features. Shortly after the war, walking along Amsterdam's Jodenbreestraat (literally, "The "Jews' Broad Street"), I had to spend quite some time finding a single Jew. He was a second-hand clothes dealer. I asked him for an explanation and he stoically answered, "The others are in Auschwitz. . . ."

It may not be easy to locate the old temple you are looking for. In the United States, most of the temples have impressive facades, whereas in Europe nearly all of the interesting synagogues look inconspicuous to the passer-by. This is not necessarily the fault of the congregation that commissioned the building. In the pre-emancipation era, the Christian state did not permit synagogues to be higher than any neighboring church, and took a dim view of any attempt to embellish the facade. (The tradition is continued in Catholic Franco Spain where Jews can worship in private rooms only, and are forbidden to attract attention through loud prayer or chant.) In their insecurity, the Jews themselves were eager to suppress any features that might distinguish their temple. Hence the striking contrast between the unassuming and often even drab exterior, and the sometimes lush elegance of the interior, concealed from potentially hostile and certainly greedy eyes.



The Synagogue of Berlin, Opened in 1886

While little can be said about the facades of Europe's pre-emancipation synagogues, the interiors show a great deal of variety. Italian synagogues indicate that their congregations were generally richer and more given to ostentation than, say, the Jews of Northern countries. No outright Jewish style or synagogue style can be noted; these houses of worship are simply Romanesque, Gothic, Renaissance, Baroque, Rococo buildings, designed by Christian architects (no Jews could enter that profession before the 19th century) to fit the

requirements of Jewish ritual and Jewish philosophy of life.

For instance, wherever it was possible, special galleries were built for the women, while small synagogues separated the sexes on the ground floor. The synagogue was divided into two parts by a row of columns, but tri-partition was avoided as a reference to the Christian concept of Trinity (only slowly and reluctantly did Jews agree to divide their houses of worship into one broad central nave, flanked by aisles). Even if the Christian authorities had permitted the building of towers, the Jews would not have exploited such a concession, for the church tower, by pointing towards the heaven, expressed an idea alien to Judaism and also served to support a belfry which was useless to Jews.

Unfortunately, no book is available that would do for Europe-bound Jews what "A Jewish Tourist's Guide to the U. S." (Jewish Publication Society, Philadelphia) does for those who travel in this country. Many of the Jewish treasures of Europe and North Africa are superbly described in Marvin Lowenthal's "A World Passed By," but much of the information, having been collected before the Hitler era, is no longer valid, and the volume has long been out of print. Within a short article, however, I cannot go beyond briefly discussing six or seven of Europe's most outstanding older synagogues that have survived the last war. I have, moreover, deliberately refrained from talking about sites that I have not visited myself, or which are out of the way of the American tourist's usual itinerary. I have also omitted buildings that had been converted into churches, such as two striking medieval synagogues of Toledo, Spain, one of which was turned over to the clergy even before the expulsion of the Jews and became Santa Maria la Blanca, while the second, a smaller one, became El Transito after 1492.

Most of the synagogues of Central and Eastern Europe perished during the last war. Since journeys to Iron Curtain countries are generally shunned, few Americans have had a chance to inspect and admire an undaunted survivor, the venerable Altneuschul of Prague, a high-gabled Gothic structure, celebrated in legend and lore, and alone worth an excursion behind the "Curtain." It is, however, quite convenient to go to Vienna, where a series of lucky circumstances prevented the total destruction of the Stadt-Temple, the City Synagogue located on Seitenstettengasse, in the very heart of Vienna.

On the bleak ninth of November, 1938, more than two hundred synagogues went up in flames in "Greater Germany," and so eager were the Nazis to wipe out all vestiges of Jewish life that they speedily removed the debris and hastily erected apartment houses or office buildings on the former sites of synagogues. In a few cases, they let the ruins stand—for instance, in the city of Worms, on the left bank of the Rhine. The annihilation of the Worms synagogue, whose Romanesque foundation was laid in 1034, was a loss not only to the Jews, but to all of civilized mankind. While a local Gentile scholar in the last minute, and with considerable danger to himself, was able to rescue some of the priceless documents and ritual objects assembled, nothing could prevent the mob from carrying out their grim destructive task with Teutonic thoroughness.

Compared to the Worms synagogue, Vienna's Stadt-Tempel is a mere baby, being only one hundred and thirty-three years old. It is, however, important as the only major Jewish house of worship in the German part of Central Europe that, even in a faithful reconstruction, salvaged all of the past glory. The Nazis did not dare to set it afire because all the records of the local *kehillah* were kept in the same compound. But even though these papers (with names and taxation records of every Viennese Jew!) might have been carted away, the new masters would not risk a conflagration in the maze of very narrow, very old streets where a fire could not possibly have been confined.

Emperor Joseph II had issued his revolutionary "Edict of Toleration" in 1782, but even as late as 1826 the Jews of Vienna found it advisable to hide their temple in the interior of a modest, unutterly unnoticeable building. The choice of architect was wise: Joseph Kornhaeusl produced a gem of neo-classical style. It is an oval structure, with Ionic columns carrying the galleries for the women, and light streaming in from the cupola. While it was, and still is, an orthodox synagogue (Reform temples are rare in Europe, and none of them are old), it inspires a spirit of classical humanism and enlightenment through the severe nobility



The Portuguese Synagogue of Amsterdam

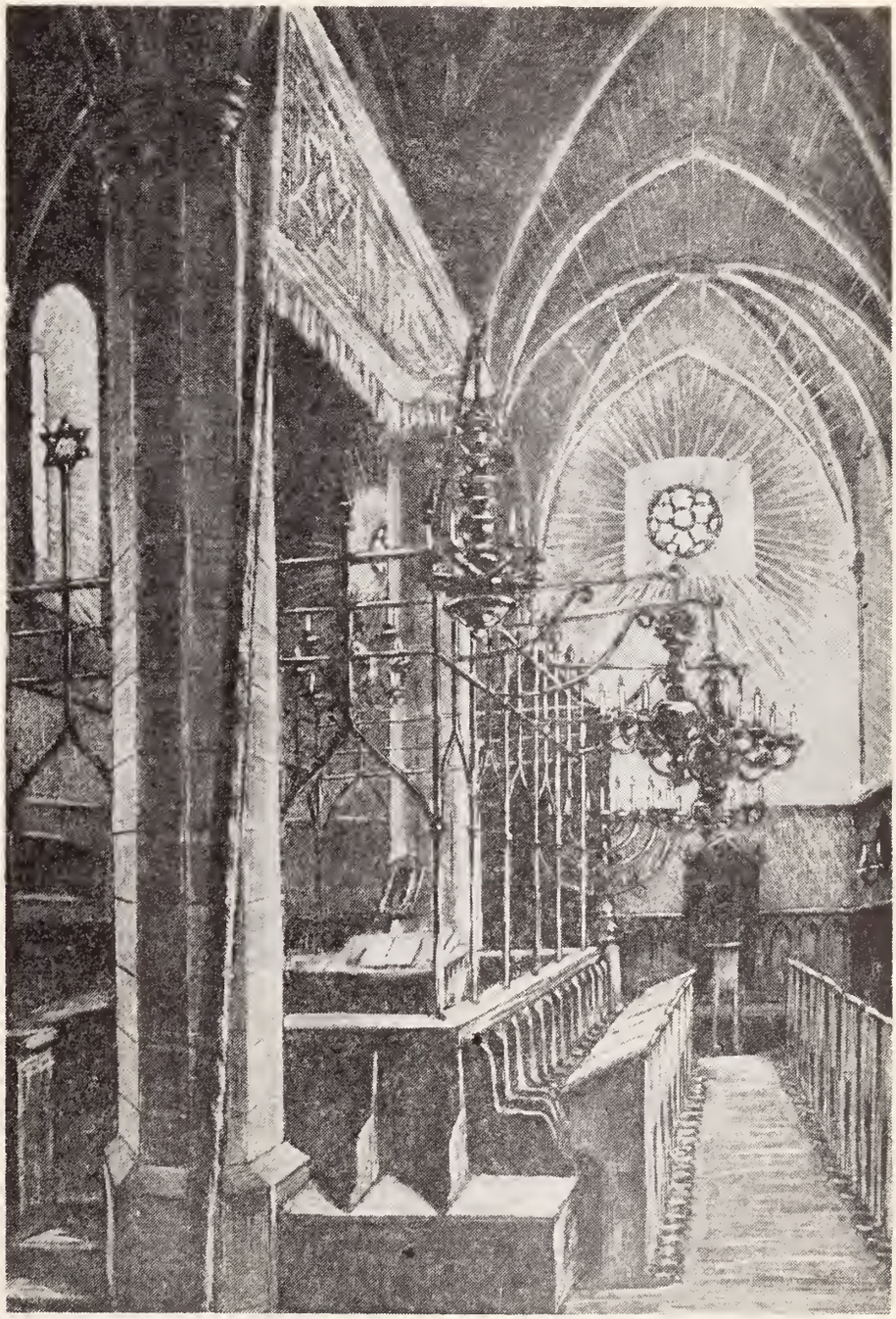
or a graceful, yet rational, submission to geometric order.

It was there that Franz Schubert, already marked by death, listened to the golden voice of the celebrated cantor, Solomon Sulzer. It was there that in the early 1920's Vienna's fearless chief rabbi, Zevi Peretz Chajes, delivered his attacks on hypocrisy and smugness. But it was also there that the Nazis collected many of the unfortunate ones to be shipped to the death camps in Poland. When, in 1945, those Viennese Jews who had survived as "U-boats" (Jews clandestinely living under the protection of Gentile friends) once again walked into the building, they wept with sorrow: nothing but the walls remained. However, within a year the temple was restored to its former elegance and beauty, and on April 2, 1946, its 120th anniversary could be celebrated with the blessing of the second Austrian Republic.

Some of Europe's loveliest synagogues can still be found in Italy where, during the "Dark Ages," there was less anti-Semitism than elsewhere and the inherent kindliness of the Italian people mitigated any anti-Jewish legislation. In our time, the Fascists (unlike their equivalents in the German lands) left the synagogues alone, and if some hotspurs engaged in bombing attacks the damage was never considerable. Only the large and beautiful temple at Leghorn (Livorno) has gone—it was a casualty of war. The visitor will admire superb centuries-old synagogues in Ancona, Ferrara, Mantua, Padua, and other cities, but not in Rome (where the Templio Israelitico, erected in 1904 on the site of the ancient ghetto, is a rather gaudy, neo-Baroque construction).

A half dozen synagogues are concentrated in the ghetto of Venice, and at least two of them have most splendid interiors. One is the Scuola Grande Tedesca, recently repaired through the aid of the Joint Distribution Committee. It contains an exquisite Ark of gilded sculptured wood in its large oval-shaped hall. Even more exciting is the Scuola Spaguola that, in the words of Cecil Roth, historian of Venetian Jewry, "bears eloquent testimony to the wealth and taste of the cultured devotees who created it." Founded in 1584, the Scuola was enlarged and rebuilt a half century later by Baldassare Longhena, a famous architect. No better description can be given than the one furnished by the world-traveler, Marvin Lowenthal:

> ". . . Longhena turned the interior into the most grandiloquent synagogue of Italy. The intricate masses of the Ark, pediment on pediment set in the frame of a huge arch resting on the two traditional pillars; the encircling women's gallery swung high under the gilt-and-stucco encrusted ceiling; the marble Corinthian pilasters and draped Roman casements, the carved wainscoting, balustrades, and cornices, and the flamboyant chandeliers, it is all, if you will, rhetoric. But it is hardly fair to set up our modern impotence to wield effective rhetoric as a virtue and canon of taste. With half an eye we should be able to see the delight Longhena took, and the Marranos, newly celebrating their Judaism, received in this grandiose creation."



The Alt-Nev Synagogue of Prague

Paris, which now has the largest Jewish population on the continent of Europe, cannot boast of any synagogues of historical or aesthetic value. All major houses of worship were built after the Franco-Prussian War of 1870-1871, in "styles" that reflect the erudition rather than the originality of the builders. They did not stop to think that in the age of the railway and the telegraph it was not proper, aesthetically speaking, to go back for inspiration to ages long past without adding anything new. Nevertheless, I can recommend a visit to the large and famous synagogue on the Rue de la Victoire (not far from the Opera) to which all the outstanding families of France, including the Rothschilds, belonged and still belong. With its tall marble pillars, galleries with vaulted arches, multi-branched candelabras, stained-glass rose windows, and celestial cupola, it is very impressive. The French rabbis, incidentally, wear black scutanes, and, with their round flattish hats, resemble Catholic priests.



The Breslau Synagogue

By comparison, the synagogues in the sleepy towns of Carpentras and Cavaillon in the south of France are tiny, indeed. But they are like jewel boxes from the gallant days before the French Revolution. Cavaillon is quite out of the way, but Carpentras can be reached easily by bus from Avignon in an hour. It was once the capital of the Comtat Vanaissin, a papal territory. Its Jewish community was one of the *arba kehilloth* (four communities) in the northern part of the Provence, the other three being in Avignon, Cavaillon, and Lille-sur-Surgues. For hundreds of years the Jews in these towns were under the jurisdiction of the Pope, until Napoleon annexed the region to France. It would be an exaggeration to claim that under the Pope's rule these Jews lived free of any vexations, but they were at least allowed to pursue their trades and to worship undisturbed. The Carpentras synagogue was established in the 14th century, but in 1743 the town's twelve hundred Jews decided that they wanted a house of worship that would be both handsome and adequate to the needs of the day.

Mademoiselle Blanche Mosse, a septuagenarian spinster, is the caretaker and now the only Jew living in the city. Of the *arba kehilloth*, only Avignon has still a Jewish population (it assembles in a small, simple synagogue, built in the neoclassical style about the middle of the last century). Mlle. Mosse boasts of a decoration received from the French Government for having driven away, single-handed, a group of Nazi soldiers who had become "interested" in the building.

Downstairs are the *mikvah* and the *matzoth* bakery, hewn out of the rock six hundred years ago. The synagogue, with its carved furniture, crystal bronze chandeliers, fluted columns, garlands, and hand-carved balustrades, might be taken for a cheerful salon of the Louis XV period. High up in a niche is a precious little chair—the "Chair of Elijah" that was carried to every house where a circumcision was performed.

Moving from the sunny south up to the clouded skies of Holland, we stop in the magnificent seaport of Amsterdam. Visitors to the Portuguese Synagogue in that city sometimes believe that it was there that the religious dissenter, Uriel Acosta, was punished for his heresies, and that the philosopher, Baruch Spinoza, was ex-communicated, but the present structure was dedicated in 1675, many years after these events. While other synagogues served the needs of the Ashkenazic congregations, this was the center of the Sephardic group. The burgomaster's and the aldermen's presence at its dedication indicates the elevated status of the "Portuguese" merchants and the liberalism of the Hollanders in the 17th century.

It is a very large, tall building, seating nearly two thousand persons. There are seventy-two windows, corresponding to the seventy-two names of God. Elias Bowmann the Elder (a non-Jew, of course) was the architect, and so proud were the Dutch of his achievement that some of the better known artists were commissioned to make etchings of both

the exterior and the—far more interesting —interior. While all the other synagogues vanished in the terrible period of 1940-1945, during which nine-tenths of the houses in the Jewish section were levelled, this large building miraculously survived, unscathed. But so many members of the congregation were either killed in concentration camps, or emigrated to America, Israel, and other places, that today hardly more than a *minyan* can be found to attend the services.

For a description of this magnificent building on Rapenburgerstraat, I once more turn to "A World Passed By":

"Within, a majestic barrel-vaulted nave flanked by slightly lower and similarly vaulted aisles, the whole supported by twelve mammoth Ionic columns and lit by huge round-arched windows, is the last word in classic dignity and strength."

After praising the beauty of the Ark and the *bimah* (the reading desk), both wrought in Brazilian rosewood, the author gives a description of the service when:

"The lustres hanging between the leaping from the great columns mingle the glow of their 613 tapers—one for each of the Mosaic Commandments—with the scores of twinkling candles among the pews; when polished balustrades, panels and pillars below and long lines of cornice and moulding above break into dancing flame; and the voice of the cantor, as though inspired by the illumination, intones a summons to eye and tongue, 'Arouse thyself, for thy light is come; awake, awake, give forth a song, for the glory of the Lord is revealed upon thee.'"

London's Bevis Marks synagogue, also of Sephardic origin, is fairly old, too. It stands in an eastern section of London where, until the last war, the bulk of the city's Jewry was concentrated, and is named after the short street on which it is located. Nearby, on Duke Street (a continuation of Bevis Marks) once stood the Great Synagogues of the Ashkenazim, also an early 18th century structure. It was destroyed in a Nazi air raid, and has been replaced by a new building.

Bevis Marks was built from 1699 to 1701 by a Quaker, Joseph Avis, who so much respected Jewish tradition that he forbade work on this building on Saturdays and Jewish holidays. Queen Ann donated a large beam from a ship—it was incorporated in the roof. This is the synagogue with which all the important families of British Jewry have been associated—the Montefiores, Sassoons, Mocattas and others. Benjamin Disraeli's father was a member, but after a long quarrel with the elders he resigned—and thereupon, in 1817, led his children to the baptismal font!

Quite in contrast to French and Italian 18th century synagogues, Bevis Marks is rather simple, resembling both externally and internally an early Protestant meeting-house. Yet it is dignified and noble because of its truly classical proportions, and it is modern insofar as it allows plenty of light and air. Among the treasures preserved in the building, is a painting "Moses and Aaron and the Ten Commandments," with inscriptions in Spanish. The artist, Aaron de Chavez, who died in 1705, is the first recorded Jewish painter to work in England. For a time this painting hung over the Ark in another London synagogue, but it is now kept in the vestry room of Bevis Marks.

The above, of course, not a complete guide to all the surviving old European synagogues. I remember, in particular, the attractiveness of the synagogue in Copenhagen, large and well-proportioned, which is a hundred and twenty-six years old. When, in the fall of 1942, the Nazis threatened to introduce anti-Jewish laws in Denmark, septuagenarian King Christian X informed the chief rabbi that, to demonstrate his solidarity with his Jewish subjects, he would attend the Copenhagen synagogue. He arrived there with his escort, in full dress uniform, and sat through the long services of the High Holidays. A year later, during the Rosh Hashanah services, the rabbi forewarned his congregation that a Nazi raid was imminent (the Danish premier, informed by an anti-Nazi German, had immediately alerted the rabbi), and this was the beginning of the successful exodus across the Oere Sound to safety in Sweden.

To sum up, the samples given so far will suffice to dispel an erroneous notion—namely, that in the past the Jews had no eye for beauty, and that they did not care whether their place of worship was attractive or not. It was only the tragic circumstances of history that often prevented the pre-emancipation Jew from making his temple as beautiful as possible. As a matter of fact, our religion requires us to pay full attention to the beautification of all aspects of our life. The Jews of Venice, Carpentras, Amsterdam and other cities did have the eyes for beauty, and they used the best available architects and artists to render due homage to the Lord.

A Timely Comment

(*Continued from page* 3)

the church,—small though it be,—because as Steven said: "For us it is a solemn occasion and a religious one." Because they realized that it was a religious occasion, they wanted the ceremony to be in a building dedicated to sacredness, and to take their vows before the altar of their faith!

What a lesson this should be to so many of our own Jewish people. In these days, in particular, when our Synagogues are so beautiful, how much more meaningful a marriage ceremony must be to a young couple, when they stand on a sacred pulpit before the Holy Ark, than when the ceremony takes place in a secular hall even of the most fashionable hotel!

We Jews, especially, should be sensitive to this truth, for marriage to the Jew is known as *kiddushin*—a sanctifying experience, an aspect of holiness transforming our lives.

What depth of understanding young Rockefeller revealed when he said: "Anne-Marie and I have to live for the rest of our lives on the memory of what goes on in this church!" If all young couples and their parents realized this truth—that the young people will have to live for the rest of their lives on the memory of that important hour, how much happier and more blessed these marriages would be.

I. H. L.

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NEW BOOKS

Reviewed by DR. ISRAEL H. LEVINTHAL

"I Speak For Myself," the autobiography of John Haynes Holmes. Harper and Bros.

WE OF the Brooklyn Jewish Center are privileged not only to know Dr. Holmes but to regard him as one of our friends. Ever since we started our public forum in the very early years of our Center's existence we were proud to have had Dr. Holmes every season as one of our lecturers. And he was always among the most popular of all our scheduled speakers. It was not only because of his brilliance and eloquence that he held the audience spell-bound, but because one instinctively felt that it was the conscience of America—nay, the conscience of mankind—that was addressing itself to us.

Dr. Holmes is now retired from his active ministry and public service, and in his 80th year has written a fascinating autobiography. It is titled, "I Speak For Myself" and is published by Harpers. What an interesting life and career is revealed here, and how charmingly it is told!

His parental home, his early life, his studies at Harvard, his marriage and his first experiences in the ministry are all described vividly. Dr. Holmes, from the very start of his ministry, became interested in social problems, and from his pulpit he discussed the economic and social problems which faced America and the world, and he never hesitated to express his views even though these were unpopular and regarded by many as radical. His opinions were often opposed by the lay leaders of his church, but his sincerity was never challenged.

Among the men with whom he worked and whom he greatly admired was Dr. Stephen S. Wise. His evaluation of the man and the work in which they both shared forms a touching tribute to that great tribune of our people. So, too, will the reader be impressed with his description of his visit to Palestine, made at the invitation of the late Nathan Straus, and about which he told in greater detail in a book that he then published.

This reviewer found special delight in the chapter in which he gives his views on preaching. It is a chapter which I think should be made part of the course in homiletics in every seminary of every denomination, and part of the required reading of those who enter the ministry.

To all who want to enjoy the rare privilege of an intimate glimpse into the the soul of one of the spiritual greats of our age and to follow the dramatic life story of one of America's illustrious leaders, this autobiography is unreservedly recommended.

"Die Philozophia Fun Yidentum" (The Philosophy of Judaism.) By Dr. Zvi Cahn. 2 volumes.

This is a work which will be warmly welcomed by all Jews who love the Yiddish language and are interested in the acquisition of Jewish knowledge through that medium. Dr. Cahn is a recognized Jewish scholar who has the great gift of being able to popularize the most difficult of themes so that the average reader can grasp its significance. What Will Durant has done in his "Story of Philosophy" Dr. Cahn achieved in this very important work. He gives in brief outline the story and essence of Jewish cultural achievements throughout the ages.

Starting with an analysis of the Jewish mind, the role of reason and belief in the moulding of Jewish thinking, he traces the development of Jewish thought from the Bible down to the present day. He has an exceptionally interesting analysis of the uniqueness of prophecy and the contributions of the Jewish prophets, as well as the distinctiveness of the Scriptural writings. This is followed by a study of the Talmudic period, with a fine portrayal of the leading figures in rabbinic literature. He then proceeds with the philosophic epoch and offers in brief outline the leading thoughts of the great Jewish thinkers of the middle ages and of more recent date. Thus he proceeds to the great moulders of modern Jewish thought—Achad Ha-am, Moses Hess, Theodor Herzl and others. He includes a study of the theories of the founders of the Reform movement in Judaism, of what is now termed Conservative Judaism and of Neo-Orthodoxy.

In such a massive study, containing about 900 pages, it may be unfair to note the omissions of certain theories and of certain personalities which one would expect to find included. The remarkable thing to note is how much the author did include in this work. Nevertheless, one would expect to find in the discussion of Conservative Judaism the name of Solomon Schechter, who, more than any one else, has given to that philosophy both scholarly meaning and interpretation. So, too, one cannot understand the omission of Prof. Mordecai Kaplan and his philosophic contribution in Reconstructionist Judaism. Whether one agrees with his philosophy or not, one must admit that it is one of the unique contributions to modern Jewish thought.

Despite these few omissions, it can be stated unequivocally that here is a work of major proportions which will give to its readers (and we hope they will be numerous) a good understanding of the great contributions of the Jewish mind to the civilization of the world, and a deeper appreciation of the greatness and glory of our cultural and spiritual heritage.

5th ANNUAL DINNER-DANCE

Sunday Evening
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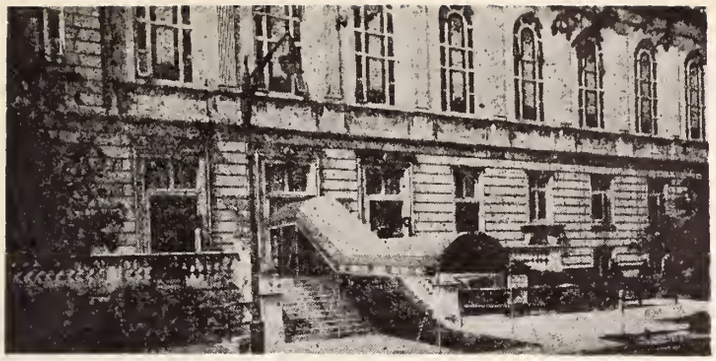
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NEWS OF THE CENTER

NEW YEAR GREETINGS FROM OFFICERS AND STAFF

ON THE eve of the Jewish New Year 5720, the officers of the Brooklyn Jewish Center extend to all the members and friends of our institution their best wishes for a year of health, happiness and joy. May we, together with all mankind, be blessed with peace and prosperity.

In this hour, as the New Year is ushered in, we, the officers of this Institution, take this opportunity of thanking all our members for their devotion and loyalty to our Center. We are confident that with the cooperation of our membership the year 5720 will be crowned with new achievements and success in our work on behalf of our community and our people.

L'shonoh Tovo Tikosevu!
Dr. Moses Spatt, *President*
Hon. Maurice Bernhardt, *Vice-Pres.*
Emanuel Cohen, *Vice-Pres.*
Frank Schaeffer, *Vice-Pres.*
Fred Kronish, *Treasurer*
Harry Blickstein, *Secretary*

From the Sisterhood

The officers of the Sisterhood extend heartiest New Year Greetings to all of our members and their families. Sisterhood looks back with pride and satisfaction on its activities during the year 5719 and hopes for an even more successful season in 5720.

With best wishes for a *Shono Tova Umesuka.*

Mrs. Julius Kushner, *President*
Mrs. Joseph J. Krimsky,
Mrs. Abraham Meltzer,
Mrs. Herman Soloway,
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Mrs. Joseph Levy, Jr., *Treasurer*
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Mrs. Bernard Mattikow,
Recording Secretaries
Mrs. Fanny Buchman, *Social Secy.*
Mrs. Benjamin Wisner, *Corr. Secy.*

From the Center Staff

On behalf of the Center Staff I extend to all the officers, directors and members of the Brooklyn Jewish Center and their families cordial greetings and best wishes.

DAVID M. GOLD,
Executive Director.

HOLY DAYS SERVICES

MAIN SYNAGOGUE

Rosh Hashanah

Services for Rosh Hashanah will be held on Friday, Saturday evenings, October 2nd and 3rd, at 6:15 o'clock, and on Saturday and Sunday mornings, October 3rd and 4th, at 7:30 o'clock. The Torah reading will commence at 9:10 A.M. The shofar will be sounded at 10:10 A.M. All worshippers are required to be in their seats before that hour. The sermon on both days will be preached at about 10:30 A.M. The doors will be closed while the sermon is delivered. The Musaf services will begin at 11:00 o'clock, and we would like the service to close at 1:15 o'clock.

Rosh Hashanah Sermons

The sermons will be preached on both days of Rosh Hashanah at 10:30 o'clcok.

Rabbi Levinthal will preach on the first day of Rosh Hashanah.

Rabbi Kreitman will preach the sermon on the second day.

Yom Kippur

The Kol Nidre services which usher in the Fast of Yom Kippur will be held on Sunday evening, October 11th, at 6:20 o'clock.

Yom Kippur services will begin on Monday morning, October 12th, at 8:00 o'clock. The Yizkor service will be held at 11:15 A.M.

On Yom Kippur Eve, the sermon by Rabbi Levinthal will be preached immediately after the chanting of Kol Nidre. On Yom Kippur morning, the sermon will follow the Memorial Services.

Cantor and Choir to Officiate in Main Synagogue

Our Cantor, Rev. William Sauler, will officiate at the services to be conducted on Rosh Hashanah and Yom Kippur in the main synagogue. He will be assisted by the Center Choir under the direction of Mr. Alan Chester.

AUDITORIUM

Rosh Hashanah

Rosh Hashanah services in the Auditorium Friday and Saturday evenings, October 2nd and 3rd, at 6:15 P.M., and on Saturday and Sunday mornings, October 3rd and 4th, at 7:30 A.M.

Rosh Hashanah Sermons

The sermons will be delivered by Rabbi Kreitman on the first day and by Rabbi Lewittes on the second day of Rosh Hashanah.

Rabbi Kreitman will deliver the sermon at the Kol Nidre services in the Auditorium and on Yom Kippur, Rabbi Kreitman will preach before the Neilah services.

Yom Kippur

The following schedule of services will prevail in the Auditorium:

Kol Nidre Services—Sunday evening, October 11th, at 6:20 P.M.

Yom Kippur Services—Monday, Oc-

tober 12th, will begin at 8:00 A.M., Torah Reading will be at 10:30 A.M., Yizkor services will begin at 11:15 A.M., Musaf services will start at 12 Noon, Minha services will be held at 4:00 P.M. The sermon will be delivered at 5:00 P.M. Neilah services will begin at 5:30 P.M.

Candle Lighting During High Holy Days

Candles will be lit on Friday and Saturday evenings, October 2nd and 3rd (Rosh Hashanah), at 6:18 P.M.

On Yom Kippur, Sunday evening, October 11th, candles will be lit at 6:10 P.M.

Additional Yizkor Services

For the benefit of worshippers who have not purchased seats for the High Holy Days, the Center will conduct special Yizkor services on Yom Kippur, Monday morning, October 12th, in the Dining Room of our building. There will be three such services, at 10:00 o'clock, 10:30 and 11:00.

YOUTH CONGREGATIONS

The Rosh Hashanah services in the Junior Congregation will be held on Saturday and Sunday, October 3rd and 4th, at 10:00 A.M.

The Kol Nidre services will be held on Sunday evening, October 11th, at 6:15 o'clock.

The services on Yom Kippur will be held Monday morning, October 12th, at 10:00 A.M. and 3:30 P.M.

Children's Congregation

In addition to the Junior Congregation Services in the Prayer Room, there will be a special children's service for boys and girls under 11 years of age, attending our Schools. The services will be under the supervision of Mrs. Evelyn Zusman of our Hebrew School Faculty. Admission will be free to pupils of our schools under 11. These services will be held in the Dining Room as per the following schedule: Rosh Hashanah at 11:00 A.M., Yom Kippur at 12 Noon.

Adult Institute Opens Oct. 28

The 27th year of the Institute of Jewish Studies for Adults will begin with registration on Wednesday evening, October 28 at 8 P.M. This Institute offers courses in Hebrew, History and Religion. In conjunction with the Ritual and Religious Service Committee, the Institute offers a course in the study of the Mishnah. A faculty of the highest quality teachers present these courses. The formal opening of the classes will take place on Wednesday evening, November 4 at 8 P.M. The first session of the Mishnah class will be held on Sunday morning, November 1st at 10 o'clock. Those interested in getting further information about these courses are asked to apply to Mrs. E. N. Rabinowitz, Registrar, who is on the third floor of our building.

Mishnah Class

The Mishnah Class of the Brooklyn Jewish Center, which has won recognition for its success in bringing the teachings of rabbinic Judaism to the membership of our Center, will resume its sessions on Sunday morning, November 1st at 10 o'clock. Please watch the bulletins for further information.

Personal

The Kings County Medical Society will tender a dinner at the Hotel St. George in honor of its outgoing President, Dr. David Kershner, one of the members of our Center, on Wednesday evening, November 11th. The guest speaker on that occasion will be Rabbi Benjamin Kreitman, who will speak on "Religion and Medicine."

United Synagogue Convention

The Biennial Convention of the United Synagogue of America will be held at the Concord Hotel, Kiamesha Lake, N. Y., from November 15-19. The maximum reservations accommodated will be 200. Members who are interested in representing the Center are requested to contact Mr. Benjamin Markowe for their reservations.

Speedy Recovery

Best wishes for a speedy and complete recovery are extended to our Sexton, Rev. Meyer Rogoff.

Holiday Gym Schedule

The Gym and Baths Department will be closed on Sunday, October 3rd for Rosh Hashanah and will reopen on Monday afternoon, October 5th, at 3:00 o'clock for men.

The following week, on Sunday, October 11th (Erev Yom Kippur), the Gym and Baths Department will be open for men from 10 A.M. to 2 P.M. and for boys from 1:00 to 3:00 P.M.; and will be closed Monday, October 12th (Yom Kippur), and reopen, Tuesday morning, October 13th, for women, at 10:00 A.M.

CENTER MOURNS GREAT LOSSES

During the summer our beloved institution has suffered irreparable losses in the death of a number of our revered members. We offer our sympathies to the families of all of them.

We mourn in particular the loss of three members of our Board of Trustees who have been wholeheartedly dedicated to the work of our Center.

Mr. Isidor Fine who served as the president of our institution from 1929 to 1932 and who, from the moment he became affiliated with us to the moment of his death, was active in the leadership of our institution, passed away on June 30, 1959. It is difficult to tell in words the loss that his death is to our Center. His mind, heart and soul were dedicated to every phase of our activities.

On August 14, 1959 we suffered the loss of Mr. Sol Sussman who for many years was a trustee and at the time of his death was an honorary trustee. He was loved and revered by all who knew him for his great devotion to our institution. He was proud of our achievements and he experienced joy every time he came to our building.

And on August 30, 1959 we suffered the loss of Mr. Moses Ginsberg who was one of the original founders of our institution and throughout the 40 years of the Center's existence regarded the Center as his beloved child. He took a vital interest in all that transpired within the walls of our institution. His death is an irreparable loss to us and we recall with reverence and gratefulness his many services in every possible way to the success of our Center.

We express deepest sympathy to the families of these trustees and we pray that our Heavenly Father may grant them and all mourners the comfort and consolation they so sorely need.

ISRAEL H. LEVINTHAL.

Change in Friday Gym Schedule

Beginning with October, the Friday schedule in the Gym and Baths Department will be for men and boys from 1 to 4 P.M. The schedule during the week remains the same. On Friday, October 2, the department will close at 3 P.M., because of the holidays.

YOUNG FOLKS LEAGUE

ON this eve of Rosh Hashanah may I take the opportunity of wishing you and your families a very happy and prosperous New Year. We, in the Young Folks League, look forward to a year that will see all our most ambitious desires realized and a year that will usher in the period when "nation shall not lift up sword against nation."

With the advent of the High Holy Days we are shocked into the realization that the summer has finally come to an end. No more weekends at Fire Island; no more jaunts to Westhampton or Tanglewood. Even Nantucket, Green Mansions, Tarleton and Tamiment become dead issues as we prepare for winter's onslaught.

For those of us who stayed in the city during the summer months, the Center's roof offered a bit of relief from the heat each Wednesday evening, and a place to compare notes about the past weekend or make plans for coming weekends. Of course ice cream and soda were served to soothe our parched palates.

Although the summer is usually considered a time for relaxation, your programming committee has been working full time to assure you that the fall season will be among the greatest in the history of YFL. Tentative preparations have been made to satisfy every interest ranging from square dances, movies on ski instruction, cultural questions and popular dance instruction. Speakers have been lined up from such sources as New York's newspapers, the motion picture industry and the Margaret Sanger Research Bureau.

Be active and attend each meeting. Make it your New Year's resolution to do so. You'll meet new friends and renew old acquaintances while you share in the pride we all have for the NEW Young Folks League.

ARTHUR J. VIDERS, *President.*

Youth Activities New Look

PLANS have been completed to improve and intensify our Youth Activities Department.

Club meetings for young men and women beginning with the age of 10 through college age will be held on Tuesday and Thursday evenings from 8 to 10 P.M.

The gym, pool, and lounge program will be held on Sunday afternoons from 2:30 P.M. to 5:30 P.M. Whenever the facilities permit, special functions will be held on Saturday nights.

The Oneg Shabbat and Junior League, will be augmented and meet regularly on Sabbath or Thursday evening.

The theme of the program will be a monthly project which all groups will pursue on their own levels. Among the projects now planned are: "Ask the Rabbi Quiz," "A Youth Trial," "A Book Quiz," "A Songfest," "Hannukah Celebration" and an End of the Year Dance.

All eligible youngsters who have not as yet registered to participate in the program are urged to do so now at the Center on Tuesday and Thursday evening and Sunday afternoon.

Youth Congregations

WE ARE pleased to announce that the Youth Congregations have begun meeting for the new season on Sabbath and Holy Day mornings. Mr. Leo Shpall and Mrs. Evelyn Zusman will continue to lead and supervise their respective Congregations. A very active and fruitful year is anticipated for the many children and teen-agers who come for worship and prayer. We welcome once again Rabbi Mordecai Lewittes to the Junior Congregation for the High Holy Days. He has been a great inspiration to the young people and has made the prayers meaningful to them.

L'shonoh Tovo Tikosevu.

HARRY GOLDSTEIN, *Chairman,*
Youth Congregations Committee.

PAGING SISTERHOOD

Because of the summer news hiatus, the full Sisterhood Page, edited by Mrs. Benjamin Kreitman, will be resumed in the next issue.

ONE of the names by which Rosh Hashanah is frequently known is Yom Hazikaron, the Day of Remembrance. And we members of Sisterhood have much to remember as we stand now on the threshold of a new year. We recall with a warm glow of satisfaction our many successful functions of the past year, and pray that in the year to come, we will see the attainment of even higher goals. At this season we cherish the memories of those of our members who are no longer with us, *zichronam liv'racha,* may their remembrance ever be a blessing, inspiring us to emulate their examples of devotion and service.

And finally, as we approach this Yom Hazikaron, this Day of Remembrance that marks the coming of a new year, we pray that God remember us for good, that He grant each of us a long, healthy, and useful life, and bless us with peace in our hearts, in our homes, and in all the world.

Elohenu V'elohe avotenu, zochrenu b'zikaron tov l'fanecha.

Our God and God of our fathers, grant us a good remembrance in Thy sight.

SARAH H. KUSHNER,
President.

SISTERHOOD'S
ANNUAL LUNCHEON

•

Wednesday, October 28th
12:30 P.M.

•

Make your reservations with
Mrs. Herman Soloway, *Chairman*
PR 4-6169

Mrs. Louis Bady, *Co-Chairman*
SL 6-1313

APPLICATIONS FOR MEMBERSHIP

The following applicants have applied for membership in the Brooklyn Jewish Center:

BLUMENKRANZ, HARRY: Married; Res.: 426 Eastern Parkway; Bus.: Millinery Buyer, 1 W. 39th St., N. Y.

DWOSKIN, HARRY: Widower; Res.; 658 Montgomery St.; Bus.: Bindery, 216 William St., N. Y.; *Proposed by* Emanuel Altstok.

FRIED, HYMAN: Married; Res.: 50 Plaza St.; Bus.: Lawyer, 515 Madison Ave., N. Y.; *Proposed by* Abraham W. Slepian.

FRIEDMAN, LEO: Married; Res.: 32 Ludlam Place; Bus.: Garage, 484 Sterling Place; *Proposed by* Mrs. Al Hellman.

GOMER, ROBERT: Married; Res.: 232-12 Seward Ave.; Bus.: Window Products, 202 Utica Ave.; *Proposed by* David M. Gold.

GOODSTEIN, REUBEN: Single; Res.: 565 Alabama Ave.; Bus.: Sales Clerk, *Proposed by* Sam Catok, Milton Slow.

GREENWALD, HERMAN: Married; Res.: 660 Crown St.; Bus.: Principal P. S. 219.

HORNSTEIN, WILLIAM: Single; Res.: 1001 President St.; Bus.: Engineer, Hewlett, L. I.; *Proposed by* Alexander Hornstein.

HOROWITZ, MISS ANNA: Res.: 176 Clarkson Ave.

LIEBIS, MARTIN: Married; Res.: 585 Montgomery St.; Bus.: Post Office Clerk; *Proposed by* Dr. B. Horowitz, Leo Altman.

LEON, JACOB W.: Married; Res.: 1013 President St.; Bus.: Wines, 670 Columbus Ave.; *Proposed by* Dr. Joseph Horowitz, Max Lovett.

MAZLIN, HYMAN: Single; Res.: 1745 President St.; Bus.: Production Manager, 576 Broadway; *Proposed by* Arthur J. Viders.

PERLEY, MARVIN: Single; Res.: 100 East 96th St.: Bus.: Credit Promotion, 550 West 59th St.; *Proposed by* Dr. Morris Spielfogel, Herbert Kaplan.

PODVOLL, DR. SAMUEL: Married; Res.: 519 Lefferts Ave.; Bus.: Physician.

POTASHNICK, AARON: Married; Res.: 925 Prospect Place; Bus.: Shoe Mfg., 456 Johnson Ave.; *Proposed by* Abraham W. Slepian, Henry H. Gross.

SCLAR, GEORGE: Married; Res.: 319 New York Ave.; Bus.: Restaurant, 895 Manhattan Ave.

SHILDKRAUT, NORMAN: Single; Res.: 397 Troy Ave.; Bus.: Accountant, 30 East 40th St.; *Proposed by* Morton and Daniel Klinghoffer.

SILBERMAN, HARRY: Married; Res.: 554 East 26th St.; Bus.: Interviewer, N. Y. State Employment; *Proposed by* Elmer Riffman, Louis Hoffnong.

WASSERMAN, RABBI MORRIS: Married; Res.: 1089 Coney Island Ave.; *Proposed by* Isaac Schrier.

WEINBERGER, RICHARD: Married; Res.: 35 East 94th St.; Bus.: Electrical Engineer, Woodside, N. Y.; *Proposed by* Arthur J. Viders, Judy Liffman.

WEINER, AARON H.: Married; Res.: 920 Ralph Ave.; Bus.: Pharmacy, 5920 Snyder Ave.; *Proposed by* Max Crawford, Robert Gutchman.

ZIMMERMAN, HOWARD: Single; Res.: 826 Crown St.; Student; *Proposed by* Eliot Hyman.

Reinstatements

BERKSON, MYRON: Single; Res.: 300 Sullivan Place; Student.

FUCHS, EDWARD: Single; Res.: 137-88 60th Ave., Flushing, L. I.; Bus.: Salesman, 315 W. 36th St.; *Proposed by* Philip Amster.

MANN, ABRAHAM: Married; Res.: 763 Eastern Parkway; Bus.: Furniture, 428 Flushing Ave.

OSHER, LEON: Single; Res.: 1199 Dean St.; Bus.: Plastics, 76 Madison Ave., N. Y.

POPOLOW, MACK J.: Married: Res.: 620 Montgomery St.; Bus.: Theatre Ticket Agency, 227 West 45th St., N. Y.

Additional Applications

HALPERN, ARTHUR: Single; Res.: 351 Hinsdale St.; Bus.: Insurance, 26 Court St.; *Proposed by* Nathan Fein.

KRAMER, MRS. HAZEL: Res.: 1267 President St.; *Proposed by* Max Lovett.

LANGE, JACOB: Single; Res.: 664 Ralph Ave.; Bus.: Teacher, 600 Kingston Ave.

RUGOFF, ROBERT: Res.: 327 Kingston Ave.; *Proposed by* Abraham Meltzer.

JAMES J. JACKMAN,
Chairman, Membership Committee.

CAMPAIGN FOR MEMBERSHIP

Let's continue our campaign for membership by exerting ourselves just a little. Bring your friends and neighbors into our building; introduce them to all of our membership activities.

Talk membership—think membership—carry application blanks and brochures with you—there are many advantages in Center membership.

LET'S START OUR NEW SEASON WITH A RECORD ENROLLMENT!

Remember! Membership is the Lifeblood of Every Institution.

Membership Rates

$65 per year for married members
$45 per year for single men
$30 per year for girls

Sustaining Membership

Join the growing list of members who voluntarily contribute annual family dues of $100.00 in greater appreciation of the services of the Center.

JAMES J. JACKMAN,
Membership Chairman.

Golden Age Club

The Golden Age Club of the Center has resumed its regular meeting schedule. The meetings will continue to be held every Wednesday afternoon at 1:00 P.M.

Best wishes to all for a Happy and Healthy New Year.

MRS. PAULINE GOLDMAN,
President.

THE YOUNG FOLKS LEAGUE

Cordially Invites You and
Your Friends to Its Annual

YOM KIPPUR NIGHT DANCE

Monday, October 12, 1959
8:45 o'clock

- Murray Baum and his Orchestra
- Cocktails and Refreshments
- Free checking

Contribution — $3.00

ROSH HASHANAH GREETINGS

אחולים לבביים לשנה טובה:
שנת אשר, בנין ויצירה למדינת ישראל,
ולכל חברי „המרכז היהודי דברוקלין",
ולכל ישראל באשר הם שם.

ברוך זליג וטובה אידלמן, כ"ב ונכדיו
1160 President Street
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A Happy New Year

Mr. and Mrs. David Borger

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extend New Year Greetings to
their relatives and friends

Mrs. Moses Ginsberg

AND FAMILY

extends best wishes for a Happy New Year to all
Officers, Trustees, Directors and Members
of the Center, as well as to their
friends and relatives

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SENATOR

FRED G. MORITT

extends best wishes for the New Year to all

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Their Relatives and Friends

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ANNUAL MEETING, OCTOBER 22

In accordance with the requirements of Section 5, Article X of the Constitution and By-Laws of the Brooklyn Jewish Center, notice is hereby given that the Annual Meeting of the Center will be held on Thursday evening, October 22, 1959 at 8:15 o'clock.

Election and installation of officers, members of the Board of Trustees and Governing Board will take place.

HARRY BLICKSTEIN, *Secretary.*

List of members placed in nomination as officers, members of the Board of Trustees and Governing Board of the Brooklyn Jewish Center

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To the Land of Israel

(Continued from page 6)

tempted to say a biological force—linked him to the Land of Israel. The Holy Land was stamped upon his very face, which indeed looked like a map of it.

Sometimes, at night, when I would stand on the balcony and look out upon Iron Street, where the gas lamps seemed to be smaller, brighter, and closer together, I would imagine that there was the Land of Israel, perhaps because Iron Street was the most distant place I could see.

MEN'S CLUB

THE past season has been a successful one. Attendance exceeded all expectations, programs were top-notch and attracted most of our members.

The coming year will prove to be equally attractive. Already we have arranged with Mr. Aaron Koota, Chief of the Rackets Bureau of the Kings County District Attorney's Office, to speak to us on Monday evening, October 19th.

Men's Club members know how enjoyable our activities have been. An invitation is extended to all unaffiliated male Center members to join with us and make our programs even better.

Remember that we generally meet on Monday evenings at least once a month. Note the Aaron Koota talk in your diary. We want Mr. Koota to see a large attendance. A delightful collation will follow the discussion.

On behalf of the Executive Committee of the Men's Club and its entire membership, we extend to all of you and your dear ones *"Leshono Tova Tikosevu."* May all of you be inscribed in the Book of Life for a healthy and happy New Year.

THEODORE D. OSTROW, *President.*

A Correction

In the last issue of the *Review* the article by Dr. A. J. Heschel was incorrectly presented. It should have been described as part of: "Between God and Man: An Interpretation of Judaism, from the writings of Abraham J. Heschel, selected, edited and introduced by Fritz A. Rothschild. Published by Harper and Bros., New York, 1959. $5.00."



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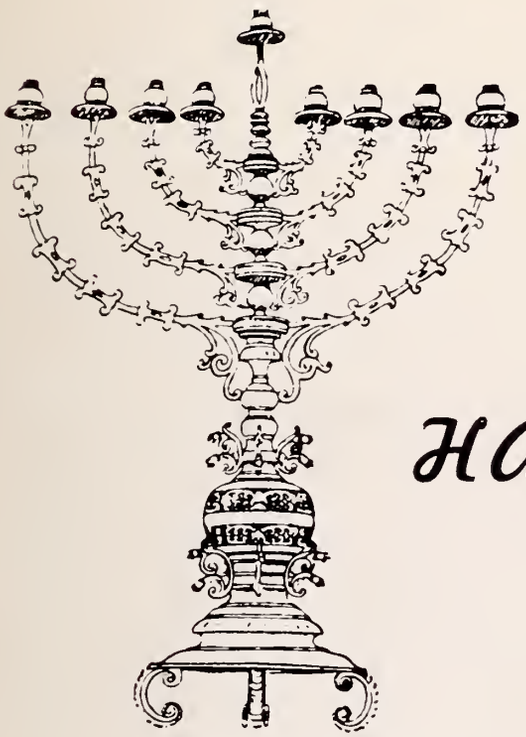
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Brooklyn Jewish Center Review

DECEMBER 1959
KISLEV 5720



HANUKKAH



ARCHIVES OF THE MARTYRS
By FRANCINE H. MOMENT

MARMOLADA
By THEODOR HERZL
Translated by
ALFRED WERNER

HANUKKAH AND CHRISTMAS

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THE UNITED SYNAGOGUE AND THE WORLD ZIONIST ORGANIZATION
Editorials by
DR. ISRAEL H. LEVINTHAL
and
DR. BENJAMIN KREITMAN

THE HANUKKAH FESTIVAL

HANUKKAH is one of the two minor festivals the observance of which is not enjoined in the Pentateuch. It was instituted by the Sages for the purpose of strengthening the Jewish historic consciousness.

Hanukkah commemorates the successful struggle for religious liberty carried on by a small band of Israelites, led by the brave Maccabees, against the vast army of their Syrian oppressors under the leadership of Antiochus, which culminated in the recapture of Jerusalem and the rededication of the Holy Temple (165 BCE).

The celebration of Hanukkah begins on the twenty-fifth day of Kislev (December 26, 1959) the day on which the Temple was consecrated anew to the service of God, and lasts for eight days because the ceremony of rededication and festivities continued for that length of time.

Light the first candle Friday evening, December 25.

One of the household kindles the lights with the Shamas light—one on the first evening, two on the second, etc., until on the eighth night of Hanukkah eight candles are lit. As the lights are lit, the following blessings are sung:

1. *Boruch Atoh A-do-noy E-lo-he-nu Me-lech ho-o-lom, Asher kid-d'shonu b'mits-vo-sov vi'tsi-vonu L'had-lik ner shel Hanukkah.*

Blessed art Thou, O Lord our God, Ruler of the Universe, who has sanctified us by Thy commandments and commanded us to kindle the light of Hanukkah.

2. *Boruch Atoh A-do-noy E-lo-he-nu Me-lech ho-o-lom She-o-soh nissim la-avo-se-nu bay-yomim ho-haim baz-z'man ha-zeh.*

Blessed art Thou, O Lord our God, Ruler of the Universe, who wroughtest miracles for our fathers in days of old, and at this season.

3. The following is said only on the first evening:

Bo-ruch atoh A-do-noy, E-lo-he-nu M-lech ho-o-lom She-hech'yo-nu, v'k-y' mo-nu v'big-gi-o-nu la-z'man haz-zeh.

Blessed art Thou, O Lord our God, Ruler of the Universe, who has kept us in life and has preserved us, and enabled us to reach this season.

THE MACCABEES

IT was on the 25th day of the month Kislev, when the officers of King Antiochus of Syria had offered idol sacrifices upon the altar of God. They rent in pieces the books of the Torah which they found, and burned them with fire. And the King gave orders that the people of Judea should forsake their Law and the covenant, eat unclean things, profane the Sabbath and pollute the sanctuary. And many chose rather to die than to forsake the holy covenant.

And in those days rose up Mattathias, a priest from Jerusalem and he dwelt at Modin. And he had five sons, John, Simon, Judah (who was called Maccabeus), Elezar, Jonathan. And he saw the blasphemies that were committee in Judah and in Jerusalem and Mattathias and his sons rent their clothes, and put on sackclothes, and mourned exceedingly.

And the king's officers came to the city of Modin, and they said to Mattathias: 'Thou art a ruler and an honorable and great man in the city. Go, then, and fulfill the king's command as all the heathens have done, and as also many men of Judea and Jerusalem did. So shalt thou be of the number of the king's friends and thou and thy children shall be honored with silver and gold and many rewards.' But Mattathias answered and spake with a loud voice: 'Though all the nations that are under the king's dominion obey him and fall away every one from the religion of their fathers, yet will I and my sons and brethren walk in the covenant of our fathers. God forbid that we should forsake the Law to depart from our religion either to the right or to the left.' And Mattathias cried throughout the city with a loud voice saying: 'Whosoever is zealous of the Law and maintaineth the covenant, let him follow me.' So he and his sons fled into the mountains, and they went about pulling down the heathen altars, and they recovered the Law out of the hand of the heathens.

—I *Maccabees*

◆

Rock of Ages

Rock of Ages, let our song
Praise Thy saving power;

Thou, amidst the raging foes,
Wast our shelt'ring tower.

Furious, they assailed us,

But Thine arm availed us,
And Thy word
Broke their sword

When our own strength failed us.

Children of the martyr-race,
Whether free or fettered,
Wake the echoes of the songs
Where ye may be scattered.

Yours the message cheering

That the time is nearing
Which will see
All men free,

Tyrants disappearing.

Brooklyn Jewish Center Review
Vol. XXXVIII DECEMBER, 1959 — KISLEV, 5720 No. 2

THE UNITED SYNAGOGUE AND THE WORLD ZIONIST ORGANIZATION

AT the recently held biennial convention of the United Synagogue of America, the lay arm of the Conservative movement in Judaism, a proposal was made that the United Synagogue as a group entity join the World Zionist Organization. The issue was hotly debated and was finally tabled for the next convention.

The proposal in itself reflects the change in the status of world Jewry since the establishment of the State of Israel and the consequent reawakening of ideological conflicts that have until now lain dormant. The Zionist ideal has been from the very beginnings of the Jewish people a religio-national ideal. The very nature of the Jewish people did not permit a distinction between the religious element in this ideal and the national element. Certainly an actual separation of one of these elements from the other was unthinkable. Perforce, in the last sixty years, because of the sad plight of the Jews in many lands and because of the rise of movements for national self-determination, the organized Zionist movement focused all of its thinking and concentrated all of its efforts on the attainment of its national-political ambition, the establishment of an independent Jewish state on the sacred soil of Palestine. With the creation of Israel, the World Zionist Organization finds its great goal now realized and is left with the secondary role of helping to support the new state, a role which is shared by other groups and movements. Should the World Zionist Organization now shift its attention to the other element that constitutes the classical Zionist ideal, the religious or spiritual element, and become the all embracing spiritual organization of World Jewry? This seems to be the historical and logical foundation upon which this proposal rests?

If logic alone were to prevail, it would be reasonable that at this juncture in Jewish history, with the achievement of the State of Israel to its credit, the World Zionist Organization should be accepted by all the spiritual and cultural organizations as the over-all integrative body. But logic does not always prevail in human affairs; nor would we want it to be the only consideration. During these past sixty years the Zionist movement was fixed in the minds of the Jew and the non-Jew alike as a political movement. Its character, its method and its pose have been that of a political organization. To say that it now become the over-all organization of which synagogue and religious groups are but constitutive bodies is tantamount to saying that the political or national element in Zionism is primary while the religious is secondary. This is but one short step away from separating these two elements entirely. This would be disastrous for the Jewish people.

What the Jewish people needs is the reverse of the proposal placed before the United Synagogue Convention, an over-all spiritual organization of World Jewry, of which the various religious bodies and Zionist groups would be a part. Would that this be realized in the near future.

BENJAMIN KREITMAN

WHAT WE MEAN BY HANUKKAH

THE rebellion of the Maccabees against the tyrant Antiochus Epiphanes was the turning point in the life of Israel and from our present-day perspective twenty-two hundred years later, it was a turning point in the spiritual life of the human race. Had not Mattathias and his hardy band of the faithful made a stand against the King's emissaries, Judaism and the Jewish people would have been overwhelmed. Christianity and Islam, both instrumental in spreading the knowledge of God in the world, would have remained unborn in the womb of time. The festival of Hanukkah, commemorating the deeds of the Maccabees is in this greater sense, the festival of the human spirit. The Synagogue associates with the festival of Hanukkah the words of the prophet Zechariah: "Not by might, nor by power, but by My spirit, saith the Lord of hosts."

These words mean that in the ultimate sense a people does not prevail by reason of its victories on the battlefield but by reason of the spirit of God that informs them. In the chronicles of oppression that make up such a great part of the history of the Jewish people, there have been rebellions against tyrants that have failed. But the spirit of God that inspired them to resist and rebel ultimately brought them triumph. The oppressors with their proud victories have disappeared; the people sustained by faith have prevailed.

BENJAMIN KREITMAN.

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"JUST BETWEEN OURSELVES"

בין לבינינו עצמינו"

An Intimate Chat Between Rabbi and Reader

HANUKKAH AND CHRISTMAS

THE fact that Hanukkah and Christmas happen to coincide this year and are celebrated practically on the same date brings to us in a more striking fashion the great challenge that faces Jewish parents. We have to face the facts. The child sees before him, wherever he turns, the attractive holiday spirit of the Christmas festival. At school, in the shopping districts, through television and radio, and above all, in the homes of his Christian friends and playmates, he finds a festive joy which permeates the very atmosphere he breathes. Subconsciously, the child begins to admire a religion that can evoke such joy and to envy his playmates who are the beneficiaries of such a religion.

Intelligent parents will immediately understand the challenge that this presents and will give serious thought to the problem of how to counteract this influence. Otherwise they will see their children grow up with a feeling of self-hatred – developing a contempt for a religion that offered them no joy, and even a feeling of resentment towards their parents for clinging to a religion that offers no meaning to them.

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There is, however, a solution to this problem. First and foremost is a Jewish education that can tell the child the beautiful teachings of his own faith, the joys inherent in living the Jewish life, a joy that comes not for a day or week but is constant throughout life.

But in addition to this, the parent has an important role to play in the home. Particularly on Hanukkah, a festival which commemorates the triumph of the light of the Jewish faith over the brute force of our enemies who sought to quench that light, the parent must fill the home with festive joy. The Hanukkah lights should be kindled, and the ceremony should be dramatized by having the child participate in the kindling; the Hanukkah hymns and songs should be sung by both parents and children, the Hanukkah lamp should be placed near the window so that all who pass the home may see the festive symbol.

Above all, the child should receive Hanukkah gifts—and I say *gifts* advisedly. Many parents are wise enough to give the child a gift—no matter how slight, every day of the eight days of the festival, to prolong the happiness that gifts evoke in a child's heart.

A religion, to be effective, must give joy to its adherent. The prophets and the psalmists emphasized this thought. "I will greatly rejoice in the Lord, my soul shall be joyful in our God,"—thus Isaiah speaks of the true religionist. Again, he tells us, "And thou shalt rejoice in the Lord, thou shalt glory in the Holy one of Israel."

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To train a child in the path of his religion the parent, more so than the teacher, must see to it that the child's religion becomes for him a joyous experience that adds happiness to his life.

The festival of Hanukkah is a grand opportunity to give children that religious joy which can make them withstand the allurements of the Christian environment in which they live.

Israel H. Levinthal

NEWS FROM ISRAEL

MRS. Golda Meir agreed to continue as Israel's Foreign Minister after repeated refusals, it was learned authoritatively. Her agreement followed assurances from Prime Minister David Ben Gurion that there would be no interference in areas of her authority as Foreign Ministry by any other Minister or top official. It was repeated that Mrs. Meir had repeatedly complained about activities of the Defense Ministry as tantamount to usurpation of the Foreign Ministry's authority.

She was assured that no Cabinet member other than she and the Prime Minister would be permitted to make foreign policy statements, and that no decisions in fields relating to foreign affairs would be taken without her approval.

•

The Kaiser-Frazer plant at Haifa laid off 400 workers recently and suspended operations for two weeks because of a lack of parts. The steelworkers strike in the United States was a factor in the shutdown.

Two reasons were given for the suspension. One was the decision of Renault, the French auto firm, to cancel its contract for assembly of Renault small cars under Arab boycott pressure. The other was a delay in shipment of Willys Overland parts from the United States caused by the walkout. Plant officials said that when operations were resumed with arrival of the American-made parts, the plant will operate on a much smaller scale than previously because no replacement has yet been found for the Renault assemblies.

•

The Israel Government plans to invest at least $200,000,000 during the next five years in government-owned companies.

One-third of loans to be made hereafter from the Israel Development Budget to government-owned industries will be in the form of share capital and the other two-thirds will be 14-year four-percent loans, it was announced.

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Archives of The Martyrs

By FRANCINE H. MOMENT

AT 17 rue Geoffroy-l'Asnier, in the city of Paris, a handsome four story building stretches upward, overlooking the river Seine. Within the stone and steel walls, the men and women of the Center de Documentation Juive Contemporaine take part in the never-ending task of documenting the living files of the Jewish victims of Hitlerism. To this day it facilitates, to thousands of survivors, their families and descendants, the granting of indemnities. Information supplied to the German Indemnification authorities by the C.D.J.C. bring about compensation to those who can never forget eleven years of purgatory.

Beneath this building, an eternal light, a Ner-Tomid, illuminates a large black marble Shield of David set into the floor. Within the shield, which serves as a Tomb, are the ashes of martyrs, brought from the principal death camps less than a score years ago, and from the ruins of the infamous Warsaw Ghetto.

Throughout the archives of the modern structure reams of paper, records upon records, are stacked shelf upon shelf. The collected histories, more than 400,000 documents, written in all languages, tell of the time when all of Europe stood still—of the twentieth-century dark ages.

Outside the buiding, over the three double doors, a large extended Mogen David is flanked by deep set inscriptions, both reading one Hebrew word: "Remember."

Above this, carved deep into the stone, the translated Hebrew sentence reads, "Remember what the Amalek of our time did to you. He cut off the lives of six million Jewish souls, men, women and children, helpless, defenceless." Beneath that, the French words begin, "Devant le Martyr Juif Inconnu . . .," "Bow before the unknown Jewish martyr with respect, with piety. Proceed in thought with them along their grievous way. It will lead you to the height of justice and truth."



The "Centre de Documentation Juives Contemporaine" in Paris which houses the files of Hitler's victims for world reference.

But the documents did not just happen. The files and libraries, the archives and museum did not just come about. They were built by human lives, conceived in a time of madness, born of a day when death dominated over birth, raised in an atmosphere of hate, intolerance, fear and deprivation.

Time did not move in 1942 but time was a murderer.

Paul Milyoukov, the Russian liberal statesman and historian of the Slavic people who undertook to prove that the notorious Protocols of Zion were forgeries, asked why no one had ever thought of creating a scientific center for the documentation of the Jewish annihilation. Answers and explanations were given. One man gave no reason. He, in turn, asked merely, "why, indeed?"

He was M. Isaac Schneersohn, citizen of France. In 1940 and at the beginning of 1941, persons such as M. Schneersohn, who possessed French passports, were unmolested by the Nazi Gestapo.

The idea of documentation began to take shape. In 1942, while living in Bordeaux, the still "free" zone, Schneersohn began to travel throughout France. Everywhere he was either outwardly refused help or put off. The Vichy authorities, the Italian occupation forces and even the underground Jewish organizations felt that this was no time to establish records, not while the ovens of Auschwitz and Drancy were still burning.

During the entire year Schneersohn traveled. He visited social workers, trying desperately to create a documentation center. But almost every organization felt itself alone capable of undertaking the task—in time.

By the end of the year, Schneersohn began the dangerous task of collecting documentary materials alone. Then it was, while living in Grenoble, that Dr. Syngalovsky, President of the French ORT, offered his personal support. A second man, the brilliant youthful Grand Rabbi Hirschler of Strasbourg, head chaplain of the concentration camps, extended his helping hand. Leon Meiss, Vice President of the Jewish Community and one of the leading members of the French

resistance, gave of himself.

In April, 1943, during the Italian occupation of Grenoble, the delegates of the Jewish organizations met. They came from Saint-Etienne, Nice, Lyon, Marseille, Paris and still other cities. On the twenty-eighth of the month the first session opened with approximately forty delegates in attendance. It was an illegal assembly, but all were heartened by the purpose of their meeting. "Unite," Schneersohn begged them. "Unite your efforts in organizing this center."

Raymond-Raoul Lambert, of the Alliance Israelite and former chief-editor of the Univers Israelite, addressed the forty.

"Past events must never be repeated," he cried out. He continued, in effect that for all those who spoke for the Jewish cause, there were others who followed behind to preach against it. "At present," were his words, "the general distress and the vast catastrophy have unified all Jews."

Lambert's words brought the delegates together under one common bond: unity.

Committees were formed and the work began.

On December 23, 1943, the Grand Rabbi Rene Hirschler and his wife were arrested by the Gestapo at Marseilles. Their lives were soon after ended.

Leonce Bernheim, President of the Zionist Organization and of the French ORT, was arrested the very day he came to the city of Voiron for an ORT meeting.

Raymond-Raul Lambert, his wife, Simone, and his four small children were deported to the Drancy death camp, December 7, 1943.

Andre Baur, with his wife and their four children, died at Drancy in that same month.

Leo Glasser, member of the Central Committee of the Federation of Jewish Association, and General Secretary of the Jewish Defence Committee, was shot by the militia on June 22, 1944.

The leader of the Keren-Hayessod of France, Nahum Herman, was arrested in January, 1944 at Limoges.

All during this time, Schneersohn and those around him collected documents, all dealing with the many countries and the innumerable places where atrocities existed, classifying, centralizing, filing toward a day in the future when these papers might be needed; all this while Nazi and Fascist boots sounded in the streets around them.

Other organizations and institutions began to take up the explosive mission: the Jewish Scientific Institute for Jewish Affairs in New York, the Wiener Library in London, the Zionist Archives, the Jewish Historical Archives, the Yad Vashem Archives, the Itzhak Katznelson Archives in Israel, the Jewish Historical Commission at Warsaw and more, all through the world.

In 1945, the fires of damnation burned out.

The time had come for retribution.

The International Tribunals were in session at Nuremberg, Germany. For possibly the first time in Jewish history, positive documented proof helped to convict war criminals.

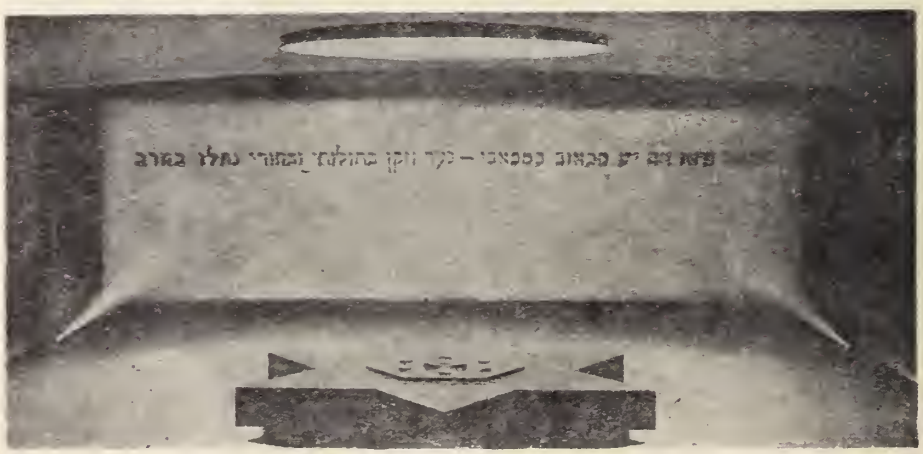
From the files of the C.D.J.C. came the proof of the guilt of Rudolf Hoess, executioner of the Auschwitz camp. The basic documentation for the proceedings against I.G. Farben brought compensation to those Jews who were enslaved at nearby Monowitz. The names of more than 5,000 German war criminals and over 3,000 collaborators were offered by the C.D.J.C. in testimony. Papers written by the German High Command, by witnesses to the sadism of the Third Reich, and by the Vichy government were presented to the court.

It was the Hebrew poet, Salman Schneeur, who wrote, "Remember what the Amalek of our time did to you."

In the year 1950, under the direction of M. Schneersohn, the C.D.J.C. drew up a plan for a memorial building to house the archives and library of the countless papers, texts, pamphlets, books and testimonials of eleven years of damnation. Most of the world acclaimed its value, and the establishment of the World Committee for erecting a Memorial to the Unknown Jewish Martyr was formed. M. Vincent Auriol, President of the French Republic, and later, his successor, M. Rene Coty and the successive Prime Ministers of France, together with Sir Winston Churchill, the late Dr. Chaim Weizmann and David Ben-Gurion offered support. The Paris City Council unanimously voted to present the ground for the building. It was situated in the very heart of Paris, near the Hotel de Ville—city hall—and in the midst of the *pletzel*, the Jewish quarter not far from the river Seine. Financial assistance was given by the Conference on Jewish Material Claims Against Germany.

It was on the 17th of May, 1953, in the presence of representatives of many European countries and numerous Jewish organizations, that the foundation stone was laid. More than 7,000 persons attended. The late Senator Justin Godart, Honorary President of the World Committee of the Jewish Consistory of France, repre-

(*Continued on page* 23)



The tomb of the Unknown Victim in the Documentation Center

This delightful sketch shows the other man in Herzl, the professional Viennese journalist. He was one of the wittiest feuilletonists of the 1881-1901 period. The following sketch, "Marmolada," can be found in the second volume of Herzl's "Feuilletons," (Berlin, 1903). It was written in 1902, just two years before his untimely death.

Theodor Herzl as a Social Humorist

MARMOLADA

By THEODOR HERZL

Translated from the German by Alfred Werner

MY chief, the city editor, does not like to see me sit idle. To be sure, he fears that I might lose the flexibility of my limbs should I fail to run around to gather information. Or he fears that my grey brain matter might become jaundiced if I do not continuously put my social observations on paper. But perhaps the restlessness with which he puts me to work has a purely human reason. It simply heightens his pleasure at the afternoon card game to know that at that very hour I am standing in some reception room until my feet ache, or that I am torturing with questions individuals who had never harmed me.

In particular, my social connections occupy him constantly. For I do have social connections, as I must shamefacedly confess. I know all people who are worth noting when there is dancing, music-making, marrying, burying, or any other charitable activity. I am the very person who notes them among those present. In fact, they come only on my account. Most of them depart as soon as they have noticed that I have noticed them. To give an example, I know that this is so as far as the Countess Lizzie Strizzi-Witzi is concerned (Lizzie is her endearing Christian name, which adds a joyous note to the old and honorable family name of the Strizzi-Witzi). At any festivity Countess Lizzie departs as soon as she has observed that I have taken notice of her. Sometimes I make her languish, as I act as though I had not seen her, for I love her secretly and therefore would like to hurt her. Then she saunters up and down in front of me so long and speaks so loudly that I cannot help but discover her. But whenever I put my whole soul into one single look it isn't good either. Once on such an occasion her husband, the Count, trod upon my corns so heavily that involuntarily I said, "Pardon me." To be sure, all she knows of me is that I am a reporter. She cannot remember my name, however often I may have been introduced to her by the festivities committee who consider me a close friend because of the social news in which I mention them. She calls me Pollak or Schlesinger and even Teitelbaum – whatever comes into her mind. In the last analysis, it is, indeed, unimportant what name belongs to the type of fellow I am.

But nothing can stop my chief, the city editor, from believing that I have the most excellent social connections. This belief became unshakeable when, one evening, we went for a walk together and a real Count (though one who does accept dinner invitations from Jews) greeted me first. In the first moment my boss seemed a bit taken aback and, were it not for the respect that I owe him in accordance with our contract, I should be inclined to think that he envied me. I was stung, too, for I surmised that this little incident might have unpleasant consequences. I know my man. He is indefatigable whenever he can send me on an errand. And I was not mistaken.

"Dear friend," he suddenly addressed me with a cordiality that immediately made me expect the worst. He even put his hand on my shoulder. It froze my blood.

"Dear friend, I have a brilliant idea for you." (The sweat of anguish appeared on my forehead.) "You'll be able to distinguish yourself." (My knees began to knock severely.) "Nobody will be able to copy you."

"What? What?", I lamented, sinking into a chair.

"High life in the city—which you, as a conscientious observer, accompany so faithfully—is approaching its seasonal end. All people worth mentioning are leaving town. Where do they go? That is the question. You, with your enormous acquaintanceship, are in a better position than anyone else to describe in words this trend in our great city."

Automatically I looked for the stenographer to whom he might have spoken these words, ready to be set in print. But we were alone.

"What shall I do?"

"I am thinking of a scene of the social season which conveys the mood of the elegant people at this point, when one has attended enough balls, tolerated enough concerts, eaten enough dinners, has loved and gossiped enough, stayed awake through enough nights, and stolen enough days from the dear Lord. The desire for a renewal of strength begins to set in. The exhausted habitues of the salons now wish to throw themselves on the bosom of nature. Therefore, you'd have to describe, on the one hand, nature . . ."

"And on the other hand the bosom," I supplied readily, to indicate that I had understood the intentions of my chief.

"You are very amusing when you do not write," he said, coldly. "I meant: on the other hand the habitues of the salons. The question, which pushes aside all others, is: Where do they go in the summer? Work on the subject! Have you understood?"

"Oh, surely," I declared in a weak voice. Thereupon he nodded contentedly, put his hat on his bald head and left me to my troubles.
to my troubles.

What shall I do with this question?, I sighed to myself. I sighed so long until enlightenment came to me. A question was to be asked. I decided

to put it to several individuals.

The first was a famous actor. He always receives me, whether I am writing for the morning or the evening edition. He never conceals any of his triumphs from me. He has told me more beautiful stories of his life that would fit into the theater column than he has told any other of his friends.

"One does not hear from you any more." I lied, as a beginning. "It has been at least a week since you have confided to me a bit of news for publication."

"You know, my dear good friend, that I do not like to occupy the public with my personal affairs."

"Are you ill?" I asked.

He wondered for a second whether sickness or health were more effective and decided on the middle way. "Well—well," he said, "sickness would be saying too much. Just a little exhausted."

There I had him where I wanted him.

"Where will you go for the summer?"

"It is—well—a secret. But I will trust you with it. This year, I am looking for a quiet place, in the Dolomites. The success of this theater season has gotten on my nerves."

"Whose success?" I asked kindly.

"Why—my success, of course. Now, there is a far-away spot which practically nobody else knows. The hotel is named for the peak that one sees rising before it. 'Hotel Marmolada.' There is no tourist traffic there, no families, no privy councilors. Last summer two newly divorced ladies stayed there to enjoy their happiness undisturbed. Also, a small group of actors, good colleagues. We read no newspapers, we let our beards grow, and we wore shorts. It is an ideal spot, miraculously cheap, unbelievably beautiful. Nothing but nature all around the place, interrupted only by a few good colleagues from the theater."

I had enough, I bid him adieu, and I continued my researches. I went to a portrait painter who for high fees paints high personalities. Who can describe my sweet shock when I recognized the charming Countess Lizzie Strizzi-Witzi among several visiting ladies. She looked at the pictures through her lorgnette very indulgently. The master pressed my hand. When I made a deep bow before her, she nodded to me very animatedly:

"You have also come to look at the pictures?"

"You know this gentleman?" the master asked her.

"Of course, this is Herr Frankl."

"Not quite," I dared to contradict, and I gave my real name. But this did not embarrass her. Thereupon, the conversation turned to generalities. More and more visitors were turning up. The Countess started to leave the studio. I do not know where I got the courage, at this point to ask her:

"Where does the Countess go in the summer?"

She looked at me through her lorgnette in astonishment, measuring me, curiously, in one second, from head to toe. The corners of her mouth turned down, and her nose became thinner as she inhaled the air. I was already afraid that she would answer me: "That is none of your business!" But she may have thought of the ball reports of the next winter, and replied, in a low voice:

"Hotel Marmolada!"

Also? I was collecting myself to make a few remarks about Marmolada when I noticed that she had gone. Thereafter I talked with the fat wife of a Bohemian cotton manufacturer. She is sitting for the master now. Her husband produces so much cotton that the master is able to put more ideal features into her face.

"Where we shall go in the summer?" she repeated my query, "to Marmolada. My husband wants quiet. Marmolada is now supposed to be the quietest place ever known."

"Yes, I have heard that before," the master observed. "I too want to recuperate there for a few weeks."

From the artist's studio I went to a ladies party in a well-to-do-home. There I count for something because I know anecdotes about actors and can get seats for opening nights. The four young ladies were talking, without any coaxing on my part, about their summer plans. All I had to do was to listen with both ears.

"So, you will part soon, my ladies?" I asked.

"Why? What makes you think so?" the four responded in fine harmony.

"Well, you will soon have to leave each other. The summer, with all its rigors, is confronting you."

And to myself I thought, wonderingly: "I hope your fathers haven't had business reverses."

"You know nothing!" Elsa chuckled.

"He doesn't know," Fifi laughed.

"He has no idea." Frieda whispered.

"We shall all remain together!" I was enlightened by Eveline, who is the least pretty of the four, but whose specialty is kindness of heart.

"Why? How?" It was now my turn to be baffled.

"Our parents have made joint plans for the summer. For a change we want to be all together by ourselves. The fathers will play tarok, the mothers poker, and we girls will play tennis. There will be nobody there except us. It is a quiet hotel in a valley of the Dolomites."

"And what is it called?" I asked while a premonition took hold of me. "Please be quite precise, for I want to remember the name."

"Mar", said Elsa.

"Mo", said Fifi.

"La", said Frieda.

"Da", finished the good Eveline.

I soon took leave of them. In a cafe I tried to put my thoughts in that kind of order which is sometimes necessary for the composition of an article. Thereupon an acquaintance sat down beside me. He is sufficiently wealthy not to need to conceal his mysogyny:

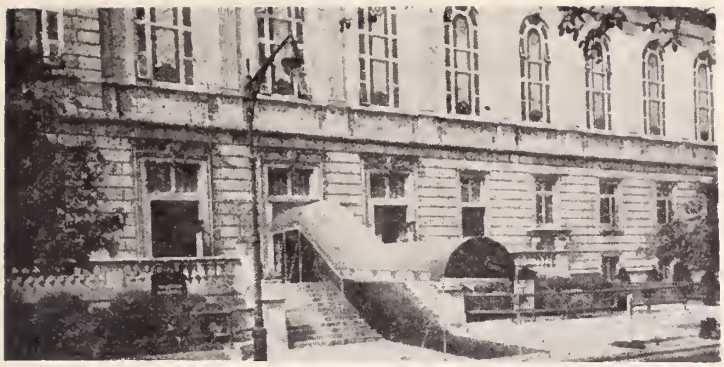
"I will soon go away," he told me. "This summer I want to enjoy myself for a change. I shall bury myself in a place where I won't see all those revolting people who make me angry throughout the year. I have already secured for myself a room for the whole summer."

"In Marmolada, by any chance?" I said, involuntarily.

"Yes—but how could you guess?"

"Pure coincidence . . . That is to say, I heard that this particular hotel

(Continued on page 23



NEWS OF THE CENTER

Rabbi Kreitman Speaks on "Maccabean Victory"

This Friday, December 25, at our Late Services, Rabbi Kreitman will speak on the subject "The Meaning of the Maccabean Victory". He will show the uniqueness of the Maccabean victory in terms of a military strategy and a spiritual triumph. The Maccabean victory has a great meaning for the Jew today as he faces many spiritual and survival problems.

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Next week, January 1, 1960, at our Late Friday Night Lecture Services, Rabbi Kreitman will continue his series on "Man's Vocations in the Light of Our Religious Tradition and discuss in this second lecture the subject "The Teaching Profession in the Light of Jewish Tradition."

Melvyn May Appointed to Center Executive Staff

Mr. Melvyn May has joined the Center's administrative staff as assistant to Mr. Gold. Mr. May has served with the Hillel Foundation and as a member of the faculty of Hunter College, from which he was graduated. He attended the Jewish Theological Seminary School of Jewish Studies.

Holiday Gym Schedule

The Gym and Baths Department will be open on Fridays, December 25 and January 1 for men from 10 A.M. to 2 P.M.; and for boys from 2 to 4 P.M.

Best Wishes for a Speedy Recovery

We extend our best wishes for a speedy and complete recovery to Hon. Jacob L. Holtzmann, of 671 East 17th Street, Brooklyn, a member of the Center Board of Trustees.

YOUTH CONGREGATIONS

THE Junior Congregation is continuing to attract teen-agers to its services on Sabbaths and Holidays. The increased attendance this year may be attributed in part to the determined efforts of Mr. Leo Shpall, the supervisor, in his liaison with the children of the Hebrew School. The newly elected officers headed by Arthur Penn, President, were installed by the Chairman during the services held on November 21, 1959. Dr. Moses Spatt, President of the Center, the invited guest speaker for that occasion, expressed his great satisfaction with the Congregation and assured the young people that the Center will continue to support it to the extent of making it an outstanding youth congregation.

The Children's Congregation, under the expert guidance of Mrs. Evelyn Zusman, has recently celebrated, with the blessing of She-he-che-ya-nu, the introduction of a new prayer book for its services. We are very proud that Mrs. Zusman is one of the authors of this book and that many of the English readings were first tested by her in this Congregation with great success.

We extend our sincere appreciation to Mrs. Anne Bernhardt and Mrs. Edna Krimsky, co-chairmen, and to the other members of the "Kiddush" Committee for their part in arranging and supervising the "kiddushim" every Sabbath immediately after services. To each one we say "Todah Rabbah."

HARRY GOLDSTEIN, *Chairman,*

Youth Congregations Committee

SABBATH WORSHIP
Friday, December 25

Kindling of Candles—4:16 P.M
Services—4:25 P.M.

Late Friday Night Services
8:30 P.M.

RABBI KREITMAN
will speak on
"The Meaning of the Maccabean Victory"

Cantor Sauler will chant the services
The Bat Mitzvah of Linda, daughter of Mr. and Mrs. Seymour Zietz, will be celebrated.
The *Oneg Shabbat* will be sponsored by the Sisterhood

Sabbath Morning Services
December 26, 8:30 A.M.

Sidrah: "Vayesheb"
Genesis: 37.1-40.23
Prophets: Zechariah 2.14-4.7
RABBI KREITMAN
will preach on the subject
"A Little Known Battle in the Story of Hanukkah"

The Bar Mitzvah of Robert Harris, son of Mr. and Mrs. Charles Brakman, will be celebrated.

Class in Talmud led by
Rabbi Jacob S. Doner
one hour before Minha
Minha Services—4:25 P.M.

DAILY SERVICES

Mornings
7:00 and 8:00 o'clock
Sunday Mornings
8:30 A.M. (one Minyan)

The first minyan morning services on Rosh Hodesh Thurs. and Fri., Dec. 31 & Jan. 1, are held at 6:45 o'clock.

Mishnah Class conducted by Rabbi Kreitman—10:00 A.M. The Breakfast on December 27 will be sponsored by Rev. Morris I. Wasserman.

MINHA SERVICES

Week of Dec. 27—4:25 P.M.
Followed by Maariv Services

YOUNG FOLKS LEAGUE

As this issue of the Center *Review* reaches you, our Young Folks League can look back on a season opening that ranks with the best we've ever had. From Orientation Night on September 30th to our speaker from the New York journalism field on December 23rd, our programs have been varied to the degree that all our members' interests have been catered to at one time or another.

To add to the success of the season's beginning was the inauguration of the policy of having membership prospects come to one meeting a month rather than having two or three prospects present at a particular week's meeting. By doing this we have all our prospective members at one meeting where we may make a concerted effort to entertain them and acquaint them with the workings of our organization. The list of new membership applications indicates the effectiveness of this policy.

In addition to this innovation is the policy of inter-group cooperation. Another Wednesday night a month we invite a different young adult group to be our guests. So far, we've invited the Senior League of Temple Israel in Lawrence, Long Island, and the Senior League of the Flatbush Center. For the coming year we have the Senior League of Union Temple and the young adult group of the East Midwood Jewish Center lined up for January and February. For further details look for our announcements in your Center *Bulletin*.

Adding to the prestige our organization is enjoying was the fabulously successful Yom Kippur night dance which had an attendance of eight hundred and eighty-seven. The success of this program was due in no small part to the efforts of our own Roz Reich, Al Glickman and Charlie Gartenberg.

Another successful function was the inter-group dance which we co-sponsored at Temple Israel in Lawrence, which was a success socially as well as financially.

Looking ahead to the 1960 season, we have scheduled, or have in the planning stage, an address by our own Rabbi Levinthal, a return performance by guitarist and folk singer, Elly Stone, a speaker from the Israeli Army, an outing to Bear Mountain, an outing to Lakewood, a series of lectures on the Ketubim or Hagiographa, and a formal affair in May to end the season. See your bi-weekly *Bulletin* for up-to-date information regarding all coming Young Folks League events.

The officers and Executive Board of our group join me in extending best wishes for a joyous Hanukkah to all of you.

ARTHUR J. VIDERS, *President*

THE MR. AND MRS. CLUB

WE have been successful in injecting new life into the Mr. and Mrs. Club which meets on the second Wednesday of each month. Attendance at the meetings have increased three-fold, due to our re-vitalized program.

A particularly noteworthy meeting was the one at which Dr. Gerda Bruno, of the Margaret Sanger Institute, spoke. More recently, the Hon. William I. Siegel, Assistant to the District Attorney of Kings County, addressed the group and spoke of his trip to Israel. His vivid description of the historical sites he visited and anecdotes on his experiences were received most enthusiastically by our audience.

Let's plan on good future attendance for our Mr. and Mrs. Club monthly meetings; it is a creative, social experience. Programs for our future meetings will include addresses by a member of the Israeli delegation to the United Nations and a representative from a leading brokerage house on investment planning.

Invite your friends to our meetings and introduce them to our activities.

STEPHEN I. GOLDBERG, *President*

THE MEN'S CLUB

THE Men's Club will participate in the Late Friday Night Services on January 22. Its members will speak from the pulpit on the subject of "Ethics in the Professions and in the Commercial World." This is a timely topic in view of the great interest which has been aroused over the recent scandals in the television industry, meat market, and inquiries extending even to the law profession.

We again urge the men to join our organization.You will enjoy a monthly meeting, be given every opportunity to voice your opinions, and meet your fellow Center members. Dues are but five dollars per annum.

Join us for a season full of fun!

THEODORE D. OSTROW, *President*

IN OUR HEBREW SCHOOL

THE students of our Hebrew School who have begun the study of Torah this year were guests of honor at the Hagigat Bereshith ceremony held in the main synagogue on Saturday, December 12, 1959. Soloists at this ceremony were Jack Deutsch, Jay Dankner, Gayna Sauler, Irving Bernhardt and Paul Suntup. Rabbi Levinthal, Cantor Sauler and Mr. Secunda helped to make the ceremony all the more beautiful. Mr. Leo Shpall presented the students to Rabbi Levinthal.

Morning sessions will be held in our Hebrew School on December 24, 28 and 29.

The students in our choral group will present an operetta, "Antiochus," at the Hanukkah Assembly programs to be held on the mornings of Monday, December 28 and Tuesday, December 29. The entire production is under the direction of our music instructor, Mr. Jack Goldstein.

PAGING SISTERHOOD

MRS. JOYCE KREITMAN, Editor

Light has always been an important and dramatic symbol in Judaism, whether it was the light with which the Creation of the World began, the "Ner Tamid", the Eternal Light Burning in the sanctuary, or the Shabbat and Yom Tov candles which we kindle in our homes. On Hanukkah, the Feast of Lights, light takes on an extra-special importance. We are still struggling to preserve and nurture that light which the Maccabees kindled in the Temple after their victory, the light of freedom, which gives every man the right to live as he wishes. Often the magnificence of the Maccabean victory tends to make us forget an event of even greater importance—the restoration and rededication of the Temple in Jerusalem. This teaches us the true meaning of freedom—freedom not only from foreign domination and oppression, but freedom to devote ourselves to the service of our God and people.

In our days, we look to the State of Israel to be a "Light unto the Nations," not just an independent state, but a state taking advantage of its freedom to dedicate itself to all that is highest and noblest in life. And Hanukkah, the "Feast of Dedication," reminds us to take advantage of the freedom with which we are blessed in this, our country, to make of our homes "miniature temples."

May the candles which we will light on Hanukkah, increasing in number from day to day, symbolize the ever-increasing feeling of joy and contentment which we derive from our Jewish way of life.

Happy Hanukkah to all.

SARAH H. KUSHNER, *President*

OUR first meeting of the season was held on Wednesday evening, September 23rd. The program was opened by Cantor Sauler, with Ruth Bernhardt, at the piano. The invocation, delivered by Rabbi Kreitman, followed. Chairman, Molly Markowe welcomed all "home" after summer vacation and asked Sarah Kushner to read her report of the previous season's activities. Sarah, in her review of last year's activities gave credits to the many people who cooperated with her so splendidly.

Rabbi Levinthal told the group that throughout the ages women such as Sarah, Rachel and Hannah have been the pillars of Judaism. We complimented our Sisterhood for carrying out this tradition.

Judge Maurice Bernhardt duly swore in the newly-elected and re-elected officers and members of the board. Sarah Kushner graciously accepted her renomination and re-election to the presidency.

The Frank Schaeffers, in celebration of their 30th wedding anniversary, were the hosts of this meeting. On behalf of Sisterhood, Sarah presented a Raskin etching to the Schaeffers. Bea Schaeffer (a past president) warmly thanked Sisterhood for its beautiful momento and congratulated the newly installed officers.

A word of thanks to Betty Marks, who together with her committee, arranged the refreshments so temptingly.

ANNUAL SISTERHOOD LUNCHEON

Our glamorous luncheon of the year, the Annual Sisterhood Luncheon, was held o nWednesday, October 28th. Cantor Sauler, and Molly Markowe at the piano, opened the festivities. Rabbi Levinthal delivered the invocation.

The Auditorium was beautifully decorated by the Spitz Floral Shop. Kotimsky and Tuchman catered a delicious luncheon. A delightful touch was placed at each setting, the menu cover and the matches from El Al Airlines. A key-chain pad was given to all as a souvenir of this gala affair.

Sarah Kushner greeted the guests most cordially and was proud to see the many women returning to the Center for this event.

Sadie Soloway, chairman, thanked her co-chairmen, Roz Bady and Helen Rosenthal, for their assistance and devotion. Sadie refuted the Koheleth statement that "there is nothing new under the sun." In previous years, a fashion show was always presented at this luncheon but this year wonderful entertainment was substituted. A new change in our program was provided by Ruth Mondschein, who presented "Gypsy", the Broadway musical, in recitation and song.

Rabbi Kreitman stated that Judaism is an all-encompassing way of life and that the Synagogue-Center takes care of all the needs of a Jewish family. He reviewed the history of the Brooklyn Jewish Center, now celebrating its 40th year, and serving as the model for all Synagogue-Centers built. He prayed that the Center will continue to guide American Jewry for many years to come.

The drawing for the exquisite door prizes concluded the afternoon.

NOVEMBER MEETING

The meeting devoted to Federation's drive and to Social Actions was held on Monday, November 16. The meeting began with responsive reading led by Edythe Sauler. Sadie Soloway, P.M. chairman, introduced Doris Mattikow, our Social Actions speaker. Doris drew a beautiful chart illustrating how the teaching of the prophets are the roots out of which grow the branches of our Social Action principles of today. She spoke about three pressing issues, fully explained them, and presented the view held by National Women's League. They were, separation of Church and State (religion in public schools), humane slaughter (protection of Shekhita) and Sunday closing laws.

A full accounting of Federation's activities was given by Federation head, Sadie Soloway.

Refreshments arranged by Betty Marks were greatly appreciated.

THE NEW CALENDAR

TUESDAY, DECEMBER 29: Sisterhood's Gala Hanukkah Party.

MONDAY, JANUARY 4: 1960's first Board meeting.

MONDAY, JANUARY 18: White Elephant Sale — Start collecting all saleable antiques for our fun-filled Bazaar.

ANNUAL REPORT OF THE BROOKLYN JEWISH CENTER

By the PRESIDENT, DR. MOSES SPATT

ON OCTOBER 22, 1959

It is a pleasure to welcome you to the 41st Annual Meeting of the Brooklyn Jewish Center. This is the seventh time that I am privileged to report to you on the progress and activities of our beloved institution. This 40th year is another milestone in our history, and your Officers, Trustees and Governing Board are giving much thought to our past accomplishments and to a re-evaluation and review of our future role in the community.

CENTER FINANCES

EACH year, I believe, it is important to remind our membership of the four main sources of Center income: First, the dues which we receive annually from our members; second, the income from our Kol Nidre appeal; third, the income from our journal and dinner-dance; and fourth, the income from our catering department.

The income from dues and the Catering Department are the main operating sources of revenue for the Center. What we receive from our Kol Nidre appeal and from our Journal-Dinner-Dance are voluntary contributions from our members and friends, and for these we conduct our two major Annual Fund Raising Campaigns.

I think it is important for our members to know that at the end of the last fiscal year, ending June 30, 1959, our Center audit showed an end-of-the-year operating deficit of $58,000. This is exclusive of the income derived from our Kol Nidre appeal and our Journal-Dinner-Dance. The income from the Kol Nidre appeal last year, $34,000, plus the income from our Journal-Dinner-Dance, as you can see, made up the most important financial difference in our income requirements. It is therefore inconceivable at this time that we can conduct our affairs without the Kol Nidre appeal, or without the Journal-Dinner-Dance.

I am happy to report that again this year, with complete dignity and with a minimum of disruption to our High Holy Day services, our Kol Nidre appeal realized over $32,000. I extend our thanks and appreciation to our chairman, Mr. Emanuel Cohen and our vice-chairmen for this year's campaign, Messrs. Carl Kahn, Louis Kramer and Abraham Meltzer, for their untiring efforts in making the Kol Nidre appeal so successful. I extend my thanks as well to Judge Maurice Bernhardt, who conducted the appeal in our synagogue, and to all the men who helped that night. Once again, I urge upon all members to increase their contributions if they possibly can, but certainly to pledge an amount towards the Kol Nidre Appeal. As we have done in the past, all contributions will be listed in the December issue of our *Review*.

JOURNAL-DINNER-DANCE

I HAVE indicated how vital the income from our Journal-Dinner-Dance is to the Center. We continue to count upon the loyal members to give the most wholehearted support to the chairman of our 40th Anniversary Journal - Dinner - Dance, Mr. Julius Kushner, and his co-chairman and vice-chairmen, for the forthcoming event, which will be held here on Sunday evening, December 20th. Our goal this year is to raise $40,000. For this year's Dinner-Dance our committee has decided to honor five of our most distinguished members. These men, namely, Jacob L. Holtzmann, Nathan D. Shapiro, Max Koven, Samuel Greenblatt and Samuel L. Hoffman, have been members of the Center from its founding. All of them were on our original Board of Trustees, and all are still active with us in many important ways. We trust that all members of the Center will give unstinting support to this year's event, which honors these five gentlemen, and pay homage to our Center itself in its 40th year. It will be a most outstanding social evening.

MEMBERSHIP

IT has become almost a byword with us now that our membership drive is of 12-month duration. There is hardly a time during the year when our membership committee and members generally, are not actively seeking new prospects to add to our roster. We now know that we dare not ease up on our constant quest for new members. Our membership committee and its chairman, Mr. James J. Jackman, merit our praise. They welcome your support.

At this stage in our history, our Center cannot be in any way divorced from our community. We know, for instance, that at least 80% of the children registered in our Hebrew School and in our Club Program are children of non-members of the Center. Though many of these people cannot afford to become members, their children must have a good Hebrew education and therefore for many years we have offered partial or total scholarships to those parents who are interested enough to bring their children to us.

Our obligation towards the youth of the community extends also to our Club Program, where the social development of the child and his relationship with his fellow-Jews in the community is fully explored. The social history of our times shows what can happen to young people when their elders lose interest in them and they are allowed to fend for themselves in the community. We, in the Center, know our obligation to the community, and the community, we

hope, will be educated through our members to know its obligation to the Center. Seek out your neighbors, friends and relatives in the area and urge them to join the Brooklyn Jewish Center.

CENTER ACTIVITIES

IT is a most interesting fact, that although our neighborhood has changed and many of our members have moved away, the activities of our Center are greater than they have ever been. A reading of our Center *Review* and the *Bulletin* will make you aware of the nature of the activities which take place almost every night of the week.

Naturally, our religious services are first and foremost in our interest. Our services are most inspiring, and our Sabbath services particularly attract large numbers of worshippers. Our standards for the conduct of our services are high and will be so maintained. The sermons delivered by our distinguished Rabbis, Dr. Leventhal and Dr. Kreitman, are noted for their scholarship and lucidity. Last year I had the pleasure of calling to the attention of our members Dr. Levinthal's most recently published book, "Point of View." I trust that by this time every member owns at least one copy. The book is a beautiful gift to present to your relatives and friends.

Our past High Holy days services witnessed the largest attendance we have had in the Synagogue in recent years. We were gratified that so many members returned to the Synagogue—to our Center—for the holidays. I extend to our Cantor, William Sauler, and to the Choir, our deep appreciation of their devoted services and of the beautiful manner in which they conducted the services.

I regret to advise you that our beloved Sexton, Rev. Meyer Rogoff, is still under hospital care. We hope and pray that he will be granted a speedy and complete recovery. I know that the best wishes of the members of the Center go out to him during these trying days. We are deeply grateful for the fine service which has been rendered to us during the past year by Rev. Adolf Kaufmann. Mr. Kaufmann has ably assisted Mr. Rogoff during his absence. He was able to step in and admirably discharge the duties of his position.

I wish to extend my deep appreciation to Mr. Jack Sterman, Chairman of our Ritual and Religious Services Committee, for his devotion to his responsibilities. Likewise, the co-chairman of the committee, Mr. Abraham W. Slepian, deserves our praise and thanks for his daily devotion to the responsibilities which we have asked him to assume.

EDUCATIONAL ACTIVITIES

OUR educational activities for adults and young people at the Center are divided into the following categories: The Hebrew School, the Institute for Jewish Studies for Adults, the Forum Lecture Series, Library, Center Publications, Junior and Children's Congregations and our Youth Clubs.

Our Hebrew school classes are conducted on a 3, 2 and 1 day a week basis. This year, reversing the trend of the past several years, our first year enrollment has gained. We attribute this to the excellent reputation which our Hebrew School has achieved. This year Rabbi Lewittes is on a leave and the responsibilities of Acting Principal have been assumed by one of our most capable teachers, Mr. Aaron Krumbein. Our chairman of the Hebrew School department is Mr. Julius Kushner. Mr. Kushner continues to give the most valuable service to the Center in many ways, and for his constant and untiring work and devotion I express the thanks of all members.

The most important adjunct of our Hebrew School is the Parent-Teachers Association. This year the President of the P.T.A. is Mrs. Benjamin Moskowitz, one of our most active ladies in Sisterhood and in many other areas of Center activities. We look to the P.T.A. as a good source of membership. We hope that under Mrs. Moscontinue to grow. One of her first acts kowitz's guidance our registration will was to help establish this service—a worthy method to aid in bringing students to our school.

Our Institute for Jewish Studies for Adults has entered upon its 27th year, and its program of studies is open to members and non-members. Its chairman, Dr. Reuben Finkelstein, continues to guide the program, as he has for many years. The program itself is under the joint directorship of Dr. Israel H. Levinthal and Dr. Benjamin Kreitman, aided by a most competent faculty. Our thanks to all for their services.

From time to time during the year the Forum Committee, independently and in conjunction with other groups, sponsors special events—forum discussions and lectures which are of vital current interest to us as Jews and as Americans. Our Forum Committee, headed by our Center Secretary, Mr. Harry Blickstein, brings to our members notable intellectual stimulation. We are grateful to Mr. Blickstein and to his committee for their continued fine efforts.

Our library continues to perform a most important service to our schools, to our Rabbinical staff, and to our members and to the community. Unfortunately, not enough of our members make use of its excellent facilities. We continue to call to your attention, not only the thousands of volumes which are available to you, but also the fine services of our librarian, Dr. Elias Rabinowitz. Dr. Reuben Finkelstein continues with our thanks, as the chairman of the Library Committee.

The Brooklyn Jewish Center Review has gained for itself a world-wide reputation. Writers continue to send in manuscripts from all over the world. I hear from our Rabbis of the wonderful comments which they receive from readers everywhere. Our thanks are extended to Mr. Louis Gribetz and Mr. William I. Siegel, the chairmen of the *Review* Publication Committee, for continuing to bring the *Review* to us.

The *Bulletin* continues to bring day-to-day information concerning all activities at our Center. Mr. Louis Kramer, *Bulletin* chairman, zealously tries to make it a more appealing publication.

This year we have again published the Brooklyn Jewish Center Annual Diary, which, we know, is used constantly by our members as a source

of information for holidays and Hebrew dates.

The most important training grounds for our young people at the Center are our junior and children's congregations. These congregations, under the aegis of our Youth Congregations Committee, are most ably supervised by Mrs. Evelyn Zusman and Mr. Leo Shpall. The chairman of the committee, Mr. Harry Goldstein, keeps a most watchful eye on the weekly activities of the two congregations. We all deeply appreciate the fine efforts of Mr. Goldstein and his committee and the supervisors in this most recent area of Jewish education.

During the past year, certain changes were made in our department of youth activities. With the resignation of our supervisor, the Center was fortunate in being able to engage Dr. Herbert Tepper, a most capable gentleman whose experience with children makes him ideally suited to carry forward this program. After a complete analysis of the club program by a committee headed by Mr. Harry Blickstein, our Board of Trustees authorized certain changes in the method of operation and in the content of our program. As is always to be expected in matters of major change, a period of adjustment has to be weathered. We hope that the children of our members will continue to participate in our club program. Through our chairman, Mr. Harry Goldstein and his supervisory committee, all of whom are keenly aware of the importance of this work in our community, we hope to maintain a thriving and meaningful youth activities program.

SOCIAL COMMITTEE

THE Social Committee of our Center continues to be under the chairmanship of Mr. Carl Kahn. We deeply appreciate the work of Mr. Kahn and his committee in this vital area of activity. To meet and to get to know members socially makes your membership here more significant.

PHYSICAL TRAINING DEPARTMENT

OUR Physical Training Department is a most important part of Center activities. We know what an attraction our gym has become to membership in the Center. The chairman of the Physical Training Committee, Mr. Seymour Glass, and his co-workers, are undertaking a sustaining membership campaign. We hope they are successful in this and in other undertakings. We thank them for their diligence and devotion.

PUBLICITY COMMITTE

ONE of our newest committees is the Publicity Committee. We have learned over the years how important it is for an institution of our type to be properly publicized in our area and in the local press. Under the chairmanship of Mr. Irvin I. Rubin we are aware that from time to time the activities of our Center and the Sermons of our Rabbis are given attention in the local press. It is our hope that through this newly created committee the name and work of the Center will be properly publicized in our community.

HOUSE COMMITTEE

OUR magnificent building requires constant attention and we are very fortunate to have Mr. Aaron Gottlieb as the chairman of our House Committee. Mr. Gottlieb devotes many hours of his time to supervising the maintenance and general improvement of the building. Last year at this time I called to your attention the beginnings of the decorating work which we were undertaking. At this time it is hardly necessary for me to call to your attention the completed work, not only in this auditorium, but in the other rooms and lobby. We were all uplifted when this work was completed. We saw in our institution a new beauty. This new face continues to attract discriminating clientele to the use of our catering facilities. There are many large undertakings in which we must engage in order to keep our building and its equipment in the best condition. Our building and your officers and trustees are continually aware of these improvements, and we try at all times to keep the expenditures well within reasonable limits.

SISTERHOOD

THE Sisterhood of our Center is a major branch of our general activities. Under the continued guidance of Mrs. Julius Kushner, her officers and executive board, the Sisterhood continues to flourish and to develop its programs and areas of interest. Though it concentrates its efforts on activities for the wives of our members, the Sisterhood is at all times concerned with the general welfare of the Center. During the past year, our Sisterhood contributed $2500 to the General Fund. We thank the ladies for their help, co-operation and constant devotion.

YOUNG FOLKS LEAGUE

THE program of activities of our Young Folks League is designed to continue to attract new members and to maintain its position as a focal organization for young people in the community. We are grateful to the President of the Young Folks League, Mr. Arthur Viders, and the officers and board members for their efforts on behalf of the group and the Center.

During the course of the year, the Young Folks League makes special efforts to raise funds for the Center They have recently presented us with $2,000 as a contribution towards the current Kol Nidre Appeal.

THE MR. AND MRS. CLUB

OUR Mr. and Mrs. Club is a small but energetic group consisting of the younger married members of the Center. Its program is designed to appeal to young married people who wish to meet at the Synagogue and to participate in a program of social and cultural interest. I urge all of our younger married members to join this group. This year the President is Mr. Stephen Goldberg. Together with his officers and executive committee he is planning a program to carry out the aims and objectives of the organization.

GOLDEN AGE GROUP

OUR Golden Age Group, which meets regularly at the Center, continues to flourish and to grow. Its inauguration several years ago was a distinct service to the community.

This year we are privileged to have as the president of the group, Mrs. Pauline Goldman. We extend our appreciation to Mrs. Goldman and her officers for their fine efforts in promoting the Golden Age activities for the senior citizens of our community.

MEN'S CLUB

I should like to urge all Center men to join and participate in the activities of our Men's Club. This is a relatively recent undertaking. It serves as a focal group for the men at the Center to meet in a most congenial atmosphere and to join in many notable programs. The President of the Men's Club, Theodore D. Ostrow, has proven to be a dynamic leader and has received fine support from his officers and executive committee.

COMMUNITY ACTIVITIES

AS always, and in some instances to a greater degree than ever before, our Center continues to aid the cause of many Jewish and national organizations. Our committees participate fully in fund raising campaigns on behalf of the United Jewish Appeal, the Federation of Jewish Philanthropies, the Jewish Theological Seminary of America and the organization devoted to the sale of state of Israel bonds. Our committee is already working for the forthcoming dinner in behalf of the Federation of Jewish Philanthropies which will be held at our Center on Thursday evening, November 19th, at which time the guest of honor will be Mr. Theodore D. Ostrow. The chairman of the Dinner Committee is Mr. Abraham Lindenbaum. You will be called upon to participate in these campaigns and I am certain that our committee can count on your loyal support. As always, our Sisterhood, the Young Folks League and the Mr. and Mrs. Club will conduct separate efforts for each of these drives.

The Jewish National Fund annually receives approximately $1,800 collected by the Center as an adjunct to the sale of High Holy Days tickets.

As we grow older, we know that we are to be faced with many sad losses of our contemporaries. Regretfully, we had many losses in the past year. During my last annual message, I recalled the memory of the late Samuel Rottenberg, our founder. Earlier this evening, Rabbi Levinthal, the members of Mr. Rottenberg's family and other members of the Center participated in the dedication of a plaque to Mr. Rottenberg's memory and a portrait. We sadly recall that less than a year after Mr. Rottenberg left us, his dear wife Fannie, also passed away. They are both sorely missed.

During the year we witnessed the additional loss of several of our elder statesmen. In July we suffered the grievous loss of our past president, Mr. Isidor Fine. Of Mr. Fine's devotion and loyal attachment to our institution I cannot speak too highly. We have likewise tonight dedicated a plaque to his memory in the presence of his family and friends.

We suffered the loss, prior to the High Holy Days of Mr. Moses Ginsberg, a founding member and one of our trustees. Too, during the summer, we grieved at the loss of Mr. Sol Sussman, one of our earliest members an dan honorary trustee of the Center. It would be anti-climactic for me to elaborate on Dr. Levinthal's beautiful written note to their memory which appeared in the last issue of our *Brooklyn Jewish Center Review*. To all the families of all our members who suffered losses during the year, we again offer our heartfelt sympathy.

I should like to express my thanks and appreciation to all who have worked hard in conducting the daily affairs of our Center. I extend my wholehearted thanks to my fellow officers — Hon. Maurice Bernhardt, Emanuel Cohen, Frank Schaeffer, our vice-presidents; to Fred Kronish, our Treasurer; and to Harry Blickstein, our secretary.

My special thanks are extended to our honorary president, Judge Emanuel Greenberg, of whose experience, help and counsel I have availed myself over the period of years. I wish to express my gratitude to the members of the board of trustees, to the governing board, all the chairmen and vice-chairmen, members of the various committees, officers and the board of the Sisterhood, Mr. and Mrs. Club, the Young Folks League, the Men's Club, the Parent-Teachers Association and the Golden Age Group.

We are continually grateful that we are blessed with the presence and inspiration of our spiritual leader, Dr. Israel H. Levinthal. Those of us who were privileged to listen to his Sermons of the High Holy Days, and indeed, whenever he preaches, pray that he will continue to be in good health and be with us for many years to come. Also, to Rabbi Benjamin Kreitman, whose very busy schedule of participation in activities of the Center and in personal contacts wtih members have endeared him to all of us, we extend our wishes for a year of health and happiness. Rabbi Kreitman's very fascinating Sunday morning *Mishnah* class will resume its schedule of meeting each week, starting on Sunday morning, November 1st. Your participation is most welcome.

I wish to express our deep appreciation to Rabbi Jacob S. Doner for his wonderful Talmud class which he conducts in our Prayer Room every Saturday afternoon during the year.

I again express my appreciation to Cantor William Sauler for the magnificent Cantorial direction which he lends to our weekly and holiday services.

We appreciate the continued work at our Center of Mr. Sholom Secunda, our musical director; Mr. Rogoff, our sexton; and Mr. Kaufmann, the assistant secton. Our special thanks are offered to Mr. Edward Isaacs, who continues as chairman of our Budget Committee, and who, along with our officers, continues to maintain special control over the manner in which our finances are conducted.

Our special thanks to Mr. Morton Klinghoffer, and the members of his Membership Retention Committee. The little publicized work of this committee has proven, over the course of years, to be a tremendous boon to the Center. Mr. Klinghoffer and his committee work over a period of many months during the year to persuade members who have moved from the neighborhood, or who, for other reasons have lapsed their membership, to continue as members of the Center.

CENTER COMMITTEE CHAIRMEN 1959-1960

Administrative Committee:	Emanuel Cohen, Chairman.
Budget Committee:	Edward Isaacs, Chairman; David Speigel, Co-Chairman.
Bulletin Committee:	Louis Kramer, Chairman.
Cemetery Committee:	Theodore D. Ostrow, Chairman; Aaron Gottlieb, Vice-Chairman.
Chevra Kadisha Committee:	Louis Albert, Chairman.
Delinquent Accounts—Retention Committee:	Morton Klinghofler, Chairman; Max Goldberg, Co-Chairman.
Forum and Education Committee:	Harry Blickstein, Chairman; Isaac Siegmeister, Vice-Chairman.
Fund Raising Activities Committee:	Hon. Maurice Bernhardt, Chairman.
Hebrew Education Committee:	Julius Kushner, Chairman; Max Goldberg, Vice-Chairman.
House Committee:	Aaron Gottlieb, Chairman; Milton E. Spatt, Vice-Chairman.
Institute of Jewish Studies for Adults:	Dr. Reuben Finkelstein, Chairman.
Library Committee:	Dr. Reuben Finkelstein, Chairman.
Membership Committee:	James J. Jackman, Chairman; Hon. Abraham Lindenbaum, Co-Chairman; Leo Kaufmann, Vice-Chairman; Benj. Wisner, Vice-Chairman; Samuel H. Goldberg, Frank Schaeffer, Hon. Chairmen.
Physical Training Committee:	Seymour Glass, Chairman; David B. Kaminsky, Hon. Chairman.
Publicity Committee:	Irvin I. Rubin.
Review Committee:	Louis J. Gribetz, Chairman; Hon. William I. Siegel, Vice-Chairman.
Committee on Ritual and Religious Services:	Max Goldberg, Chairman, All Religious Activities; Abraham W. Slepian, Chairman of Ritual Committee; Leo Kaufmann, Vice-Chairman; Jack Sterman, Hon. Chairman; Louis Daum, Hon. Chairman. *Sub-Committees of the Religious Committee:* Musical Services: Irving S. Horowitz, Chairman. Ushers Committee: Carl Kahn, Chairman.
Social Committee:	Carl Kahn, Chairman.
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Visitations Committeee:	Abraham Meltzer, Chairman; Louis J. Palatnick, Vice-Chairman; Philip Palevsky, Max Goldberg, Hon. Chairmen.
Youth Activities Committee:	Harry Goldstein, Chairman; Irvin I. Rubin, Hon. Chairman.
Youth Congregations Committee:	Harry Goldstein, Chairman.

I also wish to thank David Gold, our executive director and the entire administrative staff, for their services in handling the daily problems of our institution. The problems, some large and some small, are time-consuming, requiring patience, devotion and experience. During the past year, Mr. Gold has been ably assisted by Sidney Someth, in accomplishing the desired results. I regret exceedingly to state that Mr. Someth is leaving our Center at the end of the month. He has accepted the position of executive director of the East Midwood Jewish Center. I know I speak for all of us present, and many others, in wishing him success in his new position.

I wish to reiterate emphatically that our institution pledges itself to be ever aware of the many requirements of the community, and not to lessen our zeal in satisfying these requirements. We shall continue to serve the community, but only with your aid, encouragement and devotion. We shall look forward with renewed confidence and enthusiasm to accomplish the goals for which this Center has been built.

Any thought that because of a slight change in the neighborhood, the Center should lessen these services, should, I believe, not be considered. I know that you all agree that the reputation of our Synagogue as a conservative Synagogue has been enhanced rather than lessened both nationally and locally.

I believe it would be of interest to you to be informed that at present there is an active study being made for the construction of middle income housing throughout the area. Several members of our trustees board and governing board may be in a position to hasten this accomplishment. I trust you will hear more concerning this in the immediate future.

At the last meeting of the Board of Trustees, a resolution was unanimously voted for the Center to establish an endowment fund of at least $300,000. All of the participants in the fund will agree to permit the funds to be invested carefully. But, however, with a yield in excess of the normal yield of the so-called "legal" investments. The purpose of the fund is to offset any deficit and also to act as a buffer should some of the present sources of income be reduced.

At that very meeting we received pledges in the amount of $115,000 from a relatively small group of trustees. I sincerely pray, hope and trust that all of you will give encouragement to Mr. Edward Isaacs, as chairman of the committee, so that this fund can speedily be obtained and readily invested.

I believe the accomplishment in raising the endowment fund will solve many of the fiscal problems of our Brooklyn Jewish Center so that we may exert our energies towards the purposes for which this Center has been built.

May God bless the members of our congregation, our people, our glorious country, America, and the state of Israel.

Invitation

The Brooklyn Jewish Center
cordially invites you to attend a
Dinner in behalf of
The Jewish Theological Seminary
The United Synagogue and
The Rabbinical Assembly
of America
in honor of
DR. BENJAMIN KREITMAN
in recognition of his 8 years of spiritual guidance as our beloved Rabbi.

Thursday Eve., Jan. 28, 1960
Cocktails: 6 P.M. Dinner: 7 P.M.
Subscription: $7.50 per person
EDWARD ISSACS, *Chairman*

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The following is a list of the sustaining members of the Brooklyn Jewish Center. We are thankful to them for their fine spirit of cooperation and loyalty in voluntarily paying the higher rate of membership.

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Cohen, Morris L $10
Cohen, Sol $25
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Frieman, Reuben $600
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Glasser, Abraham $25
Glassman, John $5
Glassman, Mr. & Mrs. J. (in memory of parents) $5
Goetz, Meyer $200
Gold, Mr. & Mrs. David (in memory of parents, Elias & Ella Gold and Leo Kurz) $10
Goldberg, Abe G. $18
Goldberg, Max $200
Goldberg, Morris $10
Goldberg, Samuel H. $10
Goldfein, Dr. Milton D. $25
Goldman, Mrs. Pauline (in memory of parents) $10
Goldman, Louis A. $10
Goldman, Mrs. R. $100
Goldsmith, Emanuel $10
Goldsmith, Herman $100
Goldstein, Harry $25
Goodman, Mr. & Mrs. Nathan $10
Goodstein, David $100
Goody, Mr. & Mrs. Chas. (in memory of Mr. & Mrs. Harris Goody & Mr & Mrs. Nathan T. Wolfe) $100
Gordon, Mrs. Sarah (in memory of husband, Louis) $25
Gottesman, Dr. & Mrs. J. L. (in memory of Mr. & Mrs Jacob Gottesman & S M. Levine) $15
Gottlieb, Aaron $300
Gottlieb, Irving J. $100
Gottlieb, Samuel $50
Grabisch, Benjamin $5
Graff, Saul (in memory of parents, Mark & Beckie Graff) $100
Green, Harry $36
Greenberg, Judge Emanuel $100
Greenberg, Murry H. $5
Greenseid, Max $18
Greenspan, Irving $500
Gribetz, Abraham $10
Gumeiner, Mrs. Samuel $10
Gutchman, Robert $18
Haber, Leonard $18
Hackman, Aaron $10
Halper, Mrs. Harry $15
Halperin, Louis $100
Harmatz, Jacob $50
Harrison, Mr. & Mrs. Emanuel M. $25
Haupt, Mr. & Mrs. Joseph $50
Hecht, Dr. Darwin $50
Heimowitz, Max $50
Heller, Mr. & Mrs. Jacob E. $25
Heller, Joseph $25
Herzfeld, Max $200
Hirschfeld, Joseph $5
Hirschhorn, Mrs. Frank J. (in memory of husband) $10
Hochman, Leo (in memory of brother-in-law, Joseph H. Leopold) $18
Hoffman, Jacob $100
Hoffman, Samuel L. $100
Holtzmann, Hon. Jacob L. $750
Honig, Leopold (in memory of father, Chas.) $10
Horowitz, Dr. A. D. $18
Horowitz, Dr. & Mrs. Irv. (in memory of parents, Sol & Yetta Horowitz) $500
Horowitz, Irving S. $25
Horowitz, Mr. & Mrs. Isaac $25
Horowitz, Dr. Joseph $100
Horowitz, Samuel $100
Horowitz, William $10
Hurwitz, Bernard $18
Hurwitz, Dr. I. S. $25
Hurwitz, Mr. & Mrs. Mervin $25
Husid, Myron S $5
Hutt, Nathan $100
Isaacs, Edward $1000
Jackman, James J. $15
Jackson, Mr. & Mrs. Nath'l H. (in memory of Rebecca & Isidor Stricks & Sadie Jackson) $25
Jaffe, Benjamin $10
Jarrett, Dr. Irving $5
Jerrold, Dr. Harry E. $50
Joffe, Philip $25
Kahn, Mr. & Mrs. Carl A. $18
Kahn, Julius $36
Kamenetzky, Samuel & Family $25
Kaminsky, Jack $10
Kaplan, Benjamin $250
Kaplan, Mr. & Mrs. Hyman (in memory of Mr. & Mrs. Simon Kaplan & Jacob Mayer) $10
Kaplan, Milton (in memory of Sheldon Sabean) $10
Kaplan, Regina $5
Kaplan, Robert (in memory of Samuel Kaplan & Hyman Cohen) $5
Kaplan, Robert $5
Katz, Mrs. S. and Irwin (in memory of Mr. Samuel Katz) $100
Katz, Sidney M. $10
Kaufmann, Leo $10
Kay, Gilbert $10
Kayser, Henrietta E. $25
Kershner, Dr. David (in appreciation of Rabbi Kreitman) $50
Kirschner, Dr. Alfred $18
Klein, Mrs. Lillian C. (in memory of beloved husband Louis) $10
Klein, Mr. & Mrs. Robert $25
Kline, Mrs. Benjamin J. (in memory of husband) $100
Klinghoffer, Daniel $5
Klinghoffer, Morton $25
Koch, Mrs. Louis & Family (in loving memory of Louis Koch) $100
Konovoloff, H. $10
Koss, Herman L. $25
Kotik, Paul (in honor of birth of son, Lawrence Howard) $10
Koven, Dr. & Mrs. Benj. $10
Koven, Mr. & Mrs. Max N. $100
Kovolick, Max (in memory of mother) $5
Kozinn, Maurice $100
Kramer, Israel $50
Kramer, Louis $25
Kramer, Mr. & Mrs. Milton (in memory of Marjorie Kramer) $25
Kramer, Mr. & Mrs. Morris $50
Krawitz, Leonard $25
Krimsky, Joseph J. $25
Krinsky, Dr. Nathan $10
Kronish, Fred $1000
Kuhn, Mrs. Wm. $18
Kushner, Mr. & Mrs. Julius $500
Lavine, Henry $18
Lazarowitz, Joseph $36
Leibler, Roy M. $25
Leiss, Albert $10
Lemberger, Mr. and Mrs. Jacob $20
Lemler, Samuel $14
Lemler, Mrs. Samuel (in memory of George Freeman) $5

Levenson, Howard $25
Levenson, Mr. & Mrs. Julius $15
Levenson, Dr. Samuel $10
Leventhal, Harry $750
Leventhal, Julius $250
Levi, Dr. Oscar G. $18
Levin, H. $25
Levin, Morris $100
Levin, Mr. & Mrs. Philip A. $200
Levine, Dr. Abraham $50
Levine, Dr. David $25
Levine, H. M. $25
Levine, Sam $18
Levine, Dr. Wm. $10
Levingson, Isaac $25
Levy, Mr & Mrs. Abraham $100
Levy, Arthur M. $5
Levy, Harold M. $10
Levy, Mrs. Jacob (in memory of husband) $25
Levy, Mrs. Jeremiah (in memory of husband) $10
Levy, Joseph, Jr. $10
Levy, Mrs. Margaret M. $15
Levy, Sam $18
Lindenbaum, Hon. Abr. (in honor of birth of granddaughter) $250
Lipshutz, Mr. & Mrs. Philip L. $25
Loonin, Irving B. (in memory of father & sister) $100
Lovett, Max $25
Lowenfeld, Mrs. Isador (in memory of parents and husband) $36
Lubart, Jacob $18
Lurie, Harvey (in memory of Elaine Lurie) $15
Lurie, Irving (Pews) $60
Magner, Max $10
Males, Abraham $18
Mandel, Dr. William $50
Marcus, Dr. Lazarus $85
Margolin, Akiba $18
Mark, Nathan $5
Markel, Mrs. Rose (in memory of husband) $25
Markoff, Mrs. Mollie (in memory of husband and father, Dr. Samuel T.) $50
Markowe, Benjamin $100
Markowitz, Monroe $25
Marks, Chas. $50
Maslow, Mr. & Mrs. Harry $100
Maslow, Dr. & Mrs. Herman (in memory of Mr. & Mrs. Simon Halperin) $25
Matalon, Maurice $10
Mattikow, Dr. Bernard $18
Maurer, Mrs. Jack M. (in memory of husband) $25
Meerbaum, Mrs. Tillie R. $50
Meltzer, Mr. & Mrs. Abr. $18
Meyer, Lawrence $10
Michelman, Abraham $25
Miller, Abraham H. $10
Miller, Mrs. Morris (in sacred memory of husband) $25
Model, Mrs. Celia (in memory of husband) $25
Monto, Dr. Jacob $50
Moody, Harry & Mother $18
Morris, Joseph $50
Morse, Robert $50
Moscowitz, Ralph $150
Moskowitz, Benjamin $25
Moser, Eugene A. $13
Munzer, Harry $18
Mutnick, Irving $25
Nass, Harry $10
Nelson, Dr. Louis $50
Neuschatz, Jacob $10
Nisselson, Mr. & Mrs. Ellis $36
Ostrow, Barney $25
Ostrow, Theo. D. $25
Ottenstein, Morris Z. $100
Palevsky, Philip (in memory of wife, Nessy) $18
Palley, Nathan $25
Parkoff, Mr. & Mrs. Paul $18
Parnes, Louis $100
Parnes, Mrs. Rose $10
Perlstein, Dr. Isaac $50
Pincus, Dr. Joseph B. $50
Pincus, Jonathan $10
Pincus, Matthew $5
Pinkwasser, Abraham $18
Pinkwasser, Morton $50
Podvoll, Dr. & Mrs. Samuel M. $5
Polan, Mr. & Mrs. Nathan $100
Pomerantz, Mr. & Mrs. S L. $100
Posner, Dr. Leonard (in memory of Hyman Meyerson) $10
Potashnick, Aaron $25
Puchkoff, Theo. H. and Abr. $100
Rabkin, Hy $10
Rachmil, Mr. & Mrs. Hyman $25
Raphael, Solomon $18
Ratner, Abraham E. $36
Rawick, Julius L. $10
Reich, Rosalyn (in memory of mother Sadie) $5
Richman, Dr. Benj. (in memory of wife's parents Bessie-Aaron Palmer) $10
Riffman, Elmer $18
Robbins Pews $13.75
Robbins, Sidney J. $50
Robin, Dr. Morris J. $10
Rosen, A. N. (in memory of Susan Rosen & Meyer A. Rosen) $250
Rosen, A. N. (in memory of Meyer A. Rosen) $100
Rosen, Mrs. Gitta $10
Rosen, Morris W. $100
Rosenberg, Abraham (in memory of father) $25
Rosenberg, David $50
Rosenfeld, Mr. & Mrs. Irving $100
Rosenfeld, I. B. $50
Rosenfeld, Martin (in memory of Reuben Rosenfeld) $18
Rosenman, Mrs. Fannie (in memory of husband, Jacob) $10
Rosenthal, Mr. & Mrs. Albert S. (in memory of our fathers) $10
Rosenthal, Mr. & Mrs. Hugo $18
Rosenwasser, Maurice J. $25
Rosof, Dr. & Mrs. Irving $205
Rothkopf, Mr. & Mrs. Abraham $100
Rothstein, William $18
Rowen, Jack $10
Rubenstein, Chas $18
Rubinstein, David (in honor of grandchildren Joseph & Ethyl Weber, Valerie & Eric Rubenstein) $100
Rubin, Irvin I. $50
Rubinow, Jack $18
Rudy, Max $25
Sackedorf, Dr. Isadore $50
Safier, Mr. & Mrs. Arthur (in memory of Chas. Korenvaes) $25
Salomon, Mrs. Eva (in memory of husband) $25
Salter, Mrs. Mina $10
Salwen, Mrs. Nathan $10
Schaeffer, Frank $50
Schatzow, David H. $18
Schatzow, Miss Libbyann $10
Schauber, Morris $18
Schechter, Samuel $10
Schein, Mr. & Mrs. Louis $25
Scheinberg, Joseph $10
Schiff, Lawrence $200
Schiff, Dr. Milton $50
Schless, Chas. J. $50
Schneider, Rose $5
Schoenbach, Jacob $5
Schorr, Mrs. M. $5
Schrier, Isaac $100
Schulman, Samuel $10
Schwartz, Arthur E. $25
Schwartzwald, Hon. Jacob J. (in memory of beloved sister, Fannie Stander) $100
Sclar, George $10
Seckler, Dr. Samuel (in memory of father, Benj. H. Kitay) $10
Segal, Emanuel $15
Seline, Howard $18
Seplowitz, Julius $25
Seril, Abraham $18
Servetah, Fred $18
Shapiro, Irving $25
Shapiro, Jacob $82
Shapiro, Nathan D. $350
Shapiro, Samuel N. $25
Shapiro, Thomas A. $50
Siegel, Harry (in memory of dear parents, Morris Siegel and Sarah and Herman Safier) $25
Siegel, Hon. William I. $25
Silverman, Abe $20
Silverman, Mrs. C. (in memory of husband, Julius) $10
Simon, Jack $10
Skeer, Abraham $10
Slepian, Abraham $50
Smerling, Morris $500
Smerling, Mr. & Mrs. Samuel $100
Smerling, Wm. C. $150
Smulow, Dr. Bernard $25
Soifer, Jacob $10
Soloff, Florence (in memory of husband, Robert) $5
Solomon, A. $10
Solovei, Joseph A. $150
Soloway, Herman $50
Spatt, Milton T. $50
Spatt, Dr. Moses $1250
Spiegel, Mr. & Mrs. Simon $25
Spiegel, Emanuel H. (in memory of Sylvia K. Spiegel) $10
Spitz, Henry $200
Stang, Jack $10
Steingut, Hon. Stanley (in memory of father, Irwin) $50
Sterman, Jack $200
Stern, Elliott (in memory of parents, Mr. & Mrs. Abraham Stern) $10
Stoloff, Mrs. Benj. $10
Stone, Benjamin $25
Strongin, Harry $100
Sufrin, Isidor (in memory of Joseph and Rebecca Goldberg) $50
Sussman, David $25
Sussman, Mrs. Sol (in memory of husband) $100
Taft, Max $25
Teperson, Dr. H. I. $100
Thaller, Jacob (in memory of mother, Mary) $5
Traub, Morris $10
Uberman, Herman S. $36
Unger, Norbert $36
Viders, Arthur J. $25
Wagner, Edward $25
Waldman, Dr. Samuel (in memory of Minnie & Louis Waldman) $25
Weinberg, B. $10
Weinberg, Morris $100
Weinstein, Mrs. Celia $5
Weinstock, Mrs. Louis $10
Weiss, Louis $36
Weiss, Samuel $50
Weiss, William F. $36
Windwer, Dr. Chas. $10
Wisner, Benj. $18
Winter, A. $10
Wolfe, Nathan $25
Wolfe, Dr. & Mrs. Samuel A. $25
Wolff, Mrs. Louis (in memory of husband and parents, Shamia and Pearl Rosenthal) $25
Wolk, Frank $100
Yaffe, Maurice $200
Young Folks League $1500
Zahler, Joel $18
Zankel, Max $100
Zinn, Martin $100
Zirn, Abr. H. $25
Zirn, Samuel (in memory of sister, Ruth Zirn) $200
Zohn, Dr. Benj. $50

NON-MEMBERS

Allen, A. $5
Altman, Mr. & Mrs. Loyd S. $36
Applebaum, M. $10
Aronow, Dr. & Mrs. I. H. (in memory of parents) $25
Aronson, Miss Libbie $5
Arthur, Mr $36
Artzis, Abraham $10
Atkins, Gertrude $25
Bass, Mr. & Mrs. A. (in memory of folks) $5
Beder, J. $18
Berger, A. $10
Bonk Family $10
Bernstein, Estelle $10
Beldock, Mr. & Mrs. Myron $25
Berger, Mrs. Bessie $5
Bernstein, Sam $18
Bloch, Leon E. $5
Bloomfield, A. $10
Blumberg, Mrs. S. (Pews) (in memory of Mr. S. Blumberg) $82
Blumenson, Hilda $5
Bogitch, L. $10
Bombart, Max $10
Brand, Mr. $10

Bresler, R. $18
Breslow, Mrs. Anna (in memory of husband) $10
Broidy, Mr. & Mrs. Abr. (in memory of departed ones) $5
Brown, Herman (in memory of wife Anna) $10
Brown, Misses H. & R. $5
Brown, Joseph $10
Brozan, Miss Ida (in memory of parents, brother and sister) $5
Bruckner, Mr. & Mrs. Louis $5
Cassell Pews $27.50
Chaiken, Sam $18
Charmes, Abraham $5
Checkanover, Miss Belle (in memory of parents) $5
Cohen, Martin H. $10
Cooper, Sam (in memory of Joe Cooper) $5
Cramer, Sonia R. (in memory of parents) $5
Denkensohn, Herman S. (in memory of father, Nathan) $100
Drozin, Eda & Lillian (in memory of Abr. & Esther Drozin) $5
Drogu, Mrs. S. (in memory of husband) $10
Dubin, Sidney (in memory of parent, Anna Levitt) $10
Dulberg, Jacob (in memory of parents) $18
Dworski, Mrs. Libby (in memory of brother Schloma) $18
Edley, Mrs. Sol J. (in memory of dearly beloved parents and Aunt Bessie Ash) $10
Elowsky, Bernard $18
Enselberg, Leon (in memory of Nechama & Isaac Farb Grossman) $6
Eurman, A. $10
Feder, A. $10
Feinberg, Chas. M. $10
Feinblum, Max $25
Feldman, Louis $10
Fetner, Morris $18
Feuer, David $5
Figor Sisters (in memory of parents, sister and brother) $5
Filstein, S. $10
Fine, M. I. $10
Fishman, Mr. & Mrs. David (in honor of grandchildren) $18
Fishman, Frank $10
Flechner, M. $10
Feinblum, Max $25
Fleig, Leo $18
Forgang, Frank $10
Forsted, Mrs. H $10
Fox, Wallace $36
Freilich, Dr. D. $10
Friedland, I. D. $10
Friedman, David $10
Froelich, Evelyn R. (in memory of Mr. & Mrs. Henry Froelich) $10
Froelich, Irving (in memory of Henry & Fannie Froelich) $10
Gaberman, Morris $18
Gamerman, Mr. & Mrs. Chas. (in memory of parents) $5
Gellner, Alice (in memory of Esther & Max Lichtman) $5
Glasser, I. Leo $18
Glickenstein, Mr. & Mrs. D. (in memory of parents) $5
Goldberg, M. $10
Goldman, Mr. & Mrs. Paul $10
Goldner, Samuel $10
Goldstein, Ettie, Eli, Sid (in memory of husband and father, Morris) $10
Goldstein, Miss Ruth (in memory of Joseph Goldstein) $5
Goodman, S. $10
Gordon, A. $10
Gordon, Joseph (in memory of Anna, Minnie, Isaac Gordon) $5
Gottfried, Arnold $10
Green, Morris A. (in memory of Herman & Esther Green) $5
Greenberg, Daisy $5
Gross, David $10
Gross, Florence (in memory of parents Abraham L., Mary L., and sister Ruth) $10
Gross, Dr. Milton (in memory of Louis & Fannie Gross) $5
Grossman, Benjamin (in memory of Nechama & Isaac Farb Grossman) $6
Grossman, Max (in memory of Nechamah & Isaac Farb Grossman) $6
Grubman, Mr. & Mrs. Jack (in memory of father, Hyman Topolsky) $5
Grossman Family (in memory of Mr. & Mrs. Reuben Grossman) $5
Haber, Sigmund (in memory of wife) $10
Hacker, Esther H. (in memory of Benjamin Hacker) $5
Halper Family of Tennessee (in memory of Harry Halper) $25
Hamada, Joseph $18
Hausman, Anna (in memory of parents) $5
Heilbrun, Mr. $25
Heilbrun, Wm. & Jacob $20
Hendelman, Mrs. L. (in memory of Belle Gravey Helfat) $10
Herring, Max $10
Hoffman, Louis E. $10
Hollander, Helen R. $5
Horn, Sylvia (in memory of Max Horn) $5
Horowitz, A. $10
Horowitz, Solomon $25
Isaacs, Jed $50
Iserson, Ruth $5
Kanter Pews $37.50
Kaplan, Mrs. Belle $10
Kaplan, Harry $18
Katz, Irving $10
Kaufman, B. $18
Kaufman, Jon M. (in memory of Joseph B Kaufman) $5
Kaufmann, Adolf $18
Kayton, S. B. $10
Keller, Benj. $10
Klebanow, N. $18
Klein, Irving $10
Klein, Sam $10
Klugman, Jacob $10
Koenigsberg, Philip $10
Kogan, L. $5
Kornfeld, Mr. & Mrs. J. $10
Kopper, Miss F. (in memory of parents) $5
Kramer, Dr. Wm (in memory of parents) $5
Krasner, I. $10
Kritzman, G. $10
Kritzman, Margy R. (in memory of Aaron Rosenstein) $5
Kuflik, Mrs. A. & Son $25
Kurland, S. $18
Kussoy, Philip (in memory of Mr. & Mrs. Jos. Kussoy, Mr. & Mrs. Nathan L. Jablons) $5
Lamont, Gert S. $18
Landau, Mrs. Miles E. (in memory of parents, Mayer & Ida Bass) $5
Landers, Herbert $10
Lantner, Samuel $5
Latten, Joseph $5
Leavitt Pews (in memory of Marcus Leavitt) $75
Leibowitz, Wilma $5
Lelchuk, Sam $10
Leventhal, Mr. & Mrs. Norman $50
Levin, Minnie (in memory of Annie Bernstein) $5
Levin, Morton H. $75
Levine, Mrs. A. $18
Levine, Alvin $10
Levine, Harry $100
Levine, J. $18
Levine, R. $100
Levitt, Milton $18
Levy, Mrs. Bertha $10
Levy, Mr. & Mrs. Samuel (in memory of our beloved ones) $5
Levy, Sarah $10
Libow, Mr. $10
Light, H. $10
Lissauer, Samuel $18
Lovitz, Abr. $10
Mann, Ida (in memory of parents, Anna R. and Joseph Mann) $5
Mantel, Leon (in memory of son William) $10
Marcus, Henry (in memory of Mr. & Mrs. Ampolsky) $25
Maron, S. $10
Marquit, A. M. $10
Merl, Bernie $18
Mesh, Rose (in memory of Esther & Morris Mesh) $5
Milkes, Anne (in memory of Mr. & Mrs. S. Milkes) $5
Miller, Mr. & Mrs. Irving (in memory of Max & Rose Weissberger) $10
Miller, Rose $10
Mines, J. $10
Minzer, Harry $18
Morganelli, Mrs. Alice (in memory of parents, Ida and Sam Goldman) $5
Morgenstein, M. $10
Mosevitzky, Max $10
Multer, Mr. & Mrs. B. (in memory of Rose & Samuel Meltzer) $5
Newman, Mr. & Mrs. Mark (in memory of parents) $10
Noveck, Ralph H $50
Petruck, Lea $10
Picker, Chaim S. $10
Pine, Harry $10
Pfeffer, Mr. & Mrs. Jos. $5
Pollack, Mr. & Mrs. Solomon (in memory of parents) $18
Presser, Mrs. Sonia G. (in memory of parents, Morris & Bertha Gorelik) $25
Pruzan Family (in memory of Solomon Pruzan) $18
Radin, A. J. $25
Rappaport, Mortimer $18
Rapple, Herbert $10
Roberts, Alfred (in memory of Samuel & Fannie Rottenberg) $100
Rosenbaum, Mr. $10
Rosenbloom, Jerry $10
Rosenstein, Mr. & Mrs. Ben (in memory of parents) $5
Rosenthal, Matthew A. (in memory of Wm. & Eliz. Rosenthal) $5
Roslatsky, L. (in memory of parents) $5
Roth, Benjamin $5
Rubin, Julius $25
Rubin, Mrs. Sadie $15
Rubinstein, Cecelia $10
Rutstein Pews $110
Sachs, Rose (in memory of parents) $5
Salomin, Mrs. Etta (in memory of Morris A. Salomin) $10
Samuels, Mrs. Ethel (in memory of husband, Max Jos. Samuels) $5
Sanders, M. $10
Schell, Eva $10
Scher, Arthur $5
Scherer, Mr. & Mrs. J. (in memory of our dear parents) $5
Schiff, M. & Family $18
Schloss, Mr. & Mrs. Jos. (in memory of parents) $5
Schneider, Mrs. Rose $5
Schreiber, Mrs. Freda $5
Schulman, Martin $18
Schwager, Benj. $10
Schwartz, Morris A. $5
Schwartz, Samuel M. $10
Sidenfeld, Mr. $18
Segal, Louis $18
Seiler, Irwin $5
Seldowitz, M. $25
Shaefer, Sylvia $5
Shapiro, Samuel $10
Sharfman, Sylvia (in memory of Abr. & Rachel Sharfman) $5
Sharkey, Fay B. $5
Sharkey, Lillian & Mrs. Sophie Resnick $10
Sher, Benj. $5
Sherman, Mrs. Pauline $5
Shpall, Leo $10
Silver, H. $10
Silverman, H. $10
Silvers, Mrs. A. (in memory of Lena Bernfeld) $5
Simon, Isaac $10
Simon, Mr. & Mrs. Samuel $5
Sklar Pews $90

APPLICATIONS FOR MEMBERSHIP

The following applicants have applied for membership in the Brooklyn Jewish Center:

ADLER, MISS LENA: Res.: 740 Empire Blvd.

BASHKOW, DAVID: Married; Res.: 250 Crown St.; Bus.: Ass't General Mgr., 666 5th Ave.; Proposed by Joseph Levy, Jr.

BERGER, J. LAWRENCE: Unmarried; Res.: 20 Brookside Ave., Somerville, N. J.; Bus. Office Supplies, 19 W. Main St.; Proposed by Morris Berger, Chas. J. Marks.

BRESNICK, DR. PHILIP A.: Married; Res.: 601 Albany Ave.; Bus.: Resident Doctor, Kings County Hospital; Proposed by Stanley Bresnick.

BRIEF, ALBERT: Married; Res.: 159 Fenimore St.; Bus.: Real Estate, 372 Stone Ave.; Proposed by Wm. Brief, Mrs. Benj. Yellowitz.

CHERNOK, MISS NORMA: Res.: 108 East 51st St.; Proposed by Diana Bentkowsky.

COHEN, JACK: Married; Res.: 1025 St. Johns Place; Bus.: Manager, Sandwich Shop, 30 Church St.; Proposed by Max Crawford, Robert Gitchman.

DOBLIN, ARNOLD: Unmarried; Res.: 254 East 56th St.; Bus.: Dry Cleaning; 247-15 Jamaica Ave.

FREIER, MISS EDITH: Res.: 365 New York Ave.

FREIER, JAY L.: Unmarried; Res.: 609 Pennsylvania Ave.; Bus.: Mathematician, 221 E. 91st St.; Proposed by Max Crawford.

FRIEDMAN, HARVEY: Unmarried; Res.: 1413 New York Ave.; Bus.: Attorney, 142 Rockaway Ave.

GINSBURG, MISS SHELLEY: Res.: 101 East 56th St.

HALPERN, ARTHUR: Unmarried; Res.: 351 Hinsdale St.; Bus.: Insurance, 26 Court St.; Proposed by Nathan Fein, Jerry Mellin.

HASS, LOUIS: Unmarried; Res.: 1391 Coney Island Ave.; Bus.: Auto Parts, 5615 Foster Ave.; Proposed by Murray Siegel.

HOROWITZ, LAWRENCE: Unmarried; Res.: 830 Saratoga Ave.; Bus.: Reservation Sales, American Airlines, 460 W. 42nd St., N. Y.

JOLSON, MISS RUTH: Res.: 320 Sterling St.; Proposed by Regina Kaplan.

KREINDLER, ALBERT: Married; Res.: 1145 East 35th St.; Attorney, 170 Broadway.

LAUFER, MORRIS: Unmarried; Res.: 287 Bristol St.; Bus.: Distributor, Parave Cream, 476 aWtkins St.; Proposed by Herbert Raab, Morris Schechter.

LIPNICK, GERARD: Unmarried; Res.: 2184 Strauss St.; Bus.: Accountant Clerk, 63 Broad St.; Proposed by Muriel Burickson.

MORGENSTERN, GEORGE M.: Married; Res.: 1145 East 35th St.; Bus.: C.P.A., 11 West 42nd St.

NOBLE, STEPHEN: Unmarried; Res.: 411 Kingston Ave.; Bus.: Pharmacist, 2119 Broadway.

OVENTHAL, SEYMOUR: Unmarried; Res.: 396 Van Sicklen Ave.; Bus.: Customs, N. Y. City; Proposed by Regina Kaplan, Diana Bentkowsky.

RABINOWITZ, SEYMOUR: Married; Res.: 365 New York Ave.; Bus.: Linotyper, 469 Broadway; Proposed by Dr. I. David Horowitz.

ROSEN, DAVID: Unmarried; Res.: 1211 Union St.; Bus.: Circulation Mgr., Metropolitan News; Proposed by Abraham N. Rosen.

ROSENBERG, DR. BENJ. A.: Married; Res.: 1 Plaza St.; Bus.: Physician, 909 President St.

ROSENBLUM, ABE: Unmarried; Res.: 377 Hinsdale St.; Bus.: U. S. Postal Transportation, 33rd St. & 9th Ave.; Proposed by M. Schechter.

RUBIN, MURRAY: Unmarried; Res.: 304 Hinsdale St.; Bus.: Painting & Decorating; 135-05 169th St.; Proposed by Morris Schechter.

RUBIN, STEVE: Unmarried; Res.: 705 East New York Ave.; Bus.: N.Y. Herald Tribune, 240 W. 41st St.

SANDERS, MAX: Unmarried; Res.: 1235 35th Ave.; Bus.: Police Dept.; Proposed by Seymour Glass.

SCHIMMEL, DAVID J.: Married; Res.: 999 Wood St.; Bus.: L. Hosiery, 8 W. 30th St.; Proposed by Seymour Glass.

SCHUMER, HAROLD: Unmarried; Res.: 2084 Pacific St.; Bus.: Knitwear, 350 4th Ave.; Proposed by Morris Schechter.

NON-MEMBERS *(Cont.)*

(Continued from page 20)

Snyder, Mr. & Mrs. Alvin (in memory of our fathers)	$5
Somer, Muriel (in memory of father)	$10
Spevack, Mrs. (in memory of Max Spevack & sister)	$5
Sprey, Mrs. Rose (in memory of son Saul)	$5
Stachenfeld, Judith M.	$10
Stadin, Richard	$10
Stark, E.	$10
Steginsky, Sam	$18
Steinig, I.	$18
Stekolchik, Mrs. J. (in memory of father)	$10
Stendig, Max	$18
Stern, Mrs. Anne (in memory of sister, Esther Cohen & brother David Landesman)	$5
Strelzin, S. H.	$10
Stricks, Rae (in honor of Joseph Levy Jr.'s Birthday & Mr. & Mrs. N. H. Jackson's wedding anniversary	$10
Sultan, Joseph	$5
Sussman, D.	$10
Sussman, Harold	$18
Taber, L.	$10
Tanenbaum, Herbert	$18
Tanz, Mr. & Mrs. Philip	$18
Tanz, Mr. & Mrs. Philip (in honor of son, Dr. Alfred Tanz)	$18
Tanenzaph, M.	$10
Tannenbaum Pews	$90
Tenzer, E.	$25
Teitelbaum, Mr. & Mrs. A.	$10
Teitelbaum, S.	$10
Tepper, Ida C. (in memory of parents)	$5
Tiktin, Mrs. J. (in memory of parents & child)	$5
Tygar, Herbert	$5
Umans, A.	$13
Vogel, Dora	$10
Walder, S.	$10
Waldman, George	$5
Wasser, Mayme (in memory of mother, Bessie)	$5
Wiener, C.	$10
Weingarten, Mr. & Mrs. Lewis	$18
Weiss, Arthur (in memory of parents)	$5
Wiess, I. (in memory of Sarah Newman)	$18
Weiss, Peter	$25
Wendrow, Anna (in memory of husband, Abraham & parents)	$5
Wenitsky, I.	$10
Wolfe, Julius	$50
Wolfe, Max	$15
Wolpert, Harry	$10
Yaffe, Annie	$5
Yazowitz, L.	$10
Younker, Martin	$25
Zaretsky, H.	$10
Zebersky, Mr.	$18
Zhaunever, Zelag	$10
Zuck, Gertrude (in memory of parents)	$5
Zusman, Evelyn (in memory of brother, Sam Cohen)	$25

want, at this point, to especially thank the Sisterhood of the Brooklyn Jewish Center for their contribution of $1,500 towards the purchase of the carpeting.

SISTERHOOD

The Sisterhood continues to flourish and to expand on its programs and areas of interest. Uppermost in the minds of the officers and members of the board is the welfare of the Brooklyn Jewish Center. Our grateful thanks are extended to Mrs. Benjamin Markowe, who recently retired from the presidency of the Sisterhood, but who continues to devote her time and energies to the group. Our congratulations are extended to Mrs. Julius Kushner, who succeeded to the presidency of the Sisterhood, and has been recently installed in that office.

YOUNG FOLKS LEAGUE

The Brooklyn Jewish Center Young Folks League continues to be in the forefront of groups of its type in the Conservative movement. It is an interesting factor, but true, that though the number of members in the Young Folks League has decreased within the past severa. years, the interest of the group in the Center has been maintained to our benefit. We are especially grateful to its president, Mr. Elliott Lewis, and the officers and Board members for their work. We note at this time, with especial thanks, the recent contribution to the Kol Nidre Appeal Fund of $1,500 from our Young Folks League.

MR. AND MRS. CLUB

It is from such a group as the Mr. and Mrs. Club of the Center that our future leadership should spring. Both the Young Folks League and the Mr. and Mrs. Club of the Center have supplied, over the course of years, many of our younger leaders. I make this special appeal to all younger married people of the Center to attend the regular meetings of this group.

GOLDEN AGE GROUP

The older members of the Center and of this Community have already established the Golden Age Group on firm ground. Their meeting schedule has expanded in the past year, so that a room in one of our Lincoln Place Buildings is made available to them each week day afternoon, and Sunday afternoon, for informal get-togethers. Mr. J. L. Horowitz continues to serve as president of the Golden Age Group.

MEN'S CLUB

Our Center Men's Club in its initial year, achieved notable success in many of its monthly meetings. The Men's Club serves as a prime area in which to integrate all of the men who are members of the Center. I urge that all men actively join the Men's Club. Our thanks are extended to Mr. Theodore D. Ostrow, who continues to serve as president of the Men's Club, and to the officers and program committee for their efforts to enhance this group.

COMMUNITY ACTIVITIES

Our Center continues to espouse many Jewish and national causes. Our members are active participants of Fund-Raising in behalf of the United Jewish Appeal, Federation of Jewish Philanthropies, the Jewish Theological Seminary of America, and the Organization Devoted to the Sale of State of Israel Bonds. Again this year, as we embark on these activities, I wish to announce that the opening dinner at the Center in behalf of the Federation of Jewish Philanthropies, will be held November 20th, and the guest of honor chosen by the Committee is our trustee, Mr. Edward Isaacs. The chairman of the Dinner Committee is Mr. Theodore D. Ostrow. In due course, you will receive, through the mail, the notification of other functions which will take place at our Center. Your active participation and contribution to these most worthwhile causes is urged. As in the past, our Sisterhood, Young Folks League and Mr. and Mrs. Club continues to arrange separate functions for each of these drives.

I might also call to your attention the fact that the Jewish National Fund has received the sum of $2,400 through the sale of high holyday tickets.

It is my sad function at this time to report the great loss recently suffered by our Center. One of the most important founders of this Institution, and its first president, Mr. Samuel Rottenberg, has been called to his eternal abode. His constant devotion to our Institution will be sorely missed. There will be special services held later in memory of Mr. Rottenberg.

At this time, I should like to express my thanks and appreciation to all who have worked hard in conducting the daily affairs of our Center, and I extend my wholehearted thanks to my fellow officers, Hon. Maurice Bernhardt, and Frank Schaeffer, our Vice-Presidents; to Fred Kronish, our Treasurer, and to Harry Blickstein, our Secretary.

My especial thanks go to the honorary presidents of our Center, Mr. Isidor Fine and Hon. Emanuel Greenberg, whose help and counsel have been extremely valuable and comforting over the period of years I have served as president.

I wish to express my gratitude to the members of the Board of Trustees, to the Governing Board, the chairmen, vice-chairmen, members of the various committees, the officers and the Board of the Sisterhood, the Mr. and Mrs. Club, the Young Folk League, the Men's Club, and the Parent-Teachers Association, and the Golden Age Group.

We are sincerely grateful that we are blessed with the presence and inspiration of our spiritual leader, Dr. Israel H. Levinthal. This past year witnessed our celebration of his 70th birthday, and the outpourings of men and women, and good wishes from throughout the country, was indicative of the great respect in which Dr. Levinthal is held.

Our sincere thanks are again extended to Rabbi Benjamin Kreitman for his devoted efforts for the betterment of our Institution, and for the splendid progress made by all departments which function under his direct supervision. We take continued pride in the Growth of the Sunday Morning Mishna Class, which only this past Sunday started its year's work.

We are all deeply grateful for the fine cooperation which the Center has received from Rabbi Jacob S. Doner, in conducting his Saturday Afternoon Class in Talmud.

Our thanks to Dr. Elias N. Rabinowitz, our librarian, and our special thanks to Cantor William Sauler, who has recovered his strength and health, and continues to serve us with the same devotion as in the past.

We appreciate the continued work at the Center of Mr. Sholom Secunda, our musical director, and Reverend Meyer

(Continued on page 27)

OFFICERS, MEMBERS OF THE BOARD OF TRUSTEES AND GOVERNING BOARD OF THE BROOKLYN JEWISH CENTER FOR 1958 - 1959

OFFICERS

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Cohen, Dr. Irv. L.
Cooper, Harry
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Friedberg, Nath'l.
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Hoffman, Leon
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Jacobs, Gerald
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Kramer, Israel
Kramer, Louis
Kushner, Mrs. Julius
Levenson, Dr. Samuel
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Levy, Joseph, Jr.
Levy, Mrs. Margaret M.
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Levy, Abraham
Margolin, Akiba
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Markowe, Benjamin
Markowe, Mrs. Benjamin
Meltzer, Abraham
Meltzer, Mrs. Abr.
Meyer, Lawrence
Michelman, Abraham
Morris, Joseph
Morse, Robert A.
Ostrow, Theodore
Palatnick, Louis J.
Palley, Samuel
Ratner, Abr. E.
Riffman, Elmer
Rosenfeld, M. J.
Rubenstein, Chas.
Schaeffer, Mrs. Fr.
Scheinberg, Joseph
Schiff, Lawrence
Schiff, Dr. Milton
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Spiegel, Ike D.
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Steingut, Hon. Stan.
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Traub, Morris
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Zirn, Abr. H.
Zirn, Samuel

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Samuel A. Schneider
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Nathan T. Schwartz
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Mrs. Isaac Wiener
Harry Zucker

SUSTAINING MEMBERSHIP FOR 1958

The following is a list of the 1958 sustaining members of the Brooklyn Jewish Center. We are thankful to them for their fine spirit of cooperation and loyalty in voluntarily paying the higher rate of membership.

Aaron, Mrs. Hyman
Albert, Maurice J.
Ballas, Max
Benis, Samuel
Bernhardt, Maurice
Blacher, Charles
Blank, Samuel
Blumberg, Joseph N.
Booth, Benj.
Brenner, Phillip
Burros, Elias
Cohen, Emanuel
Cooper, Harry
Danziger, Sidney
Doner, Jacob S. Rabbi
Elowsky, Samuel
Farber, Dr. David
Finkelstein, Dr. Reuben
Fortunoff, Jacob A.
Friedberg, Nathaniel
Frieman, Reuben
Gabriel, Mrs. Barnett
Ginsberg, Moses
Goldberg, Max
Goldsmith, Herman
Goodstein, David
Goodstein, William
Gottlieb, Aaron
Gottlieb, Irving J.
Greenberg, Hon. Emanuel
Greenberg, Jos. L.
Gross, Henry
Halperin, Louis
Harmatz, Jacob
Herzfeld, Max
Holtzmann, Hon. Jacob L.
Horowitz, Irving S.
Horowitz, Mrs. Jos.
Hutt, Nathan
Isaacs, Edward
Jackson, Nathaniel H.
Kamenetzky, Samuel
Kaplan, Benjamin
Katz, Irwin I.
Katz, Mrs. Samuel
Kershner, Dr. David
Kline, Mrs. B. J.
Klinghoffer, Morton
Koven, Max N.
Kramer, Israel
Kronish, Fred
Kushner, Julius
Leventhal, Harry
Leventhal, Julius
Leventhal, Stephen
Levin, Philip A.
Levingson, Isaac
Levy, Abraham
Markoff, Dr. Samuel T.
Markowe, Benjamin
Melker, Abraham R.
Miller, Mrs. Morris
Nelson, Dr. Louis S.
Ostow, Kalman I.
Pomerantz, Samuel L.
Rachmil, Hyman
Ratner, A. E.
Rosen, Morris W.
Rosenman, Mrs. Lena
Rottenberg, Mrs. Samuel
Rous, Ben
Rubin, Irvin I.
Saffer, Louis
Salwen, Mrs. Nathan
Schaeffer, Frank
Schiff, Lawrence
Schiff, Dr. Milton
Shneider, Louis
Schnell, Mrs. Louis
Schwartz, Harry
Shorin, Abraham
Siegel, Hon. Wm. I.
Slepian, Abraham W.
Spatt, Dr. Moses
Spiegel, David
Spiegel, Ike D.
Spiegel, Simon
Steingut, Mrs. Irwin
Sterman, Jack
Stoloff, Mrs. Benj.
Stone, Benjamin
Thorne, Dr. Leon
Weinstein, Mrs. A. A.
Wender, Mrs. Morris D.
Wolk, Frank
Zirn, Samuel

NON-MEMBERS

Adelmann, Morton $10
Aranow, Harry $10
Aronson, Bessie & Libby (in memory of parents) $5
Artzis, Abraham $10
Auerbach, Chas. $18
Aranow, Dr. & Mrs. $25
Allen, A. $5
Altman, Mr. & Mrs. L. $10

Bailey, Abr. $18
Balsam, M. $20
Bank, Ralph, Family $10
Bass, A. $18
Beckerman, Benjamin $10
Beder, Jean $20
Belfer, Chas. J. $25
Beller, Chas. W. $10
Bendat, Sally T. (in memory of Anna & Harry Tuchman) $5
Berman, Jack (in memory of mother, Minnie) $5
Bernard, H. $10
Berner, Nathan (in memory of Isaac & Celia Berner) $5
Bernstein, Mr. & Mrs. A. $5
Bernstein, Estelle $10
Bernstein, H. $25
Bernstein, Sam $10
Blick, Sam & Becky (in honor of Mr. & Mrs. Hertzberg) $10
Block, Bernard B. $36
Block, Leon $5
Blum, H. $6
Blumenson, Simon (in memory of wife) $5
Bodzin, M. $10
Bogitch, Mr. & Mrs. L. $10
Bram, Irving $25
Bram, Nathan $10
Brand, Meier $10
Bresler, Rubin $18
Breslow, Mrs. Anna $10
Bresnick, Manuel (in memory of father, Philip) $5
Bricker, Mitchel $25
Brown, Joseph $18
Brozan, Ida (in memory of parents, Morris & Rose, brother Clement, sister, Eva.) $5
Brown, Ruth & Henrietta (in memory of parents, sister and brother) $5

Cassell Family (Pews) $14
Chaiken, Sam $18
Charnes, Abraham $5
Checkanover, Belle J. (in memory of parents) $5
Cohen, Martin $10
Cohen, Morton I. $28
Cramer, Mrs. Leon (in memory of parents) $5
Cutler, Joseph $5

Desner, Mr. & Mrs. Jack (in memory of parents) $5
Dictrow, Morris (in memory of mother) $5
Diener, Chas. $5
Drogin, Mrs. Sadie $10
Dulberg, Jacob $18
Dwoskin, H. $10

Eisenberg, Sam $5
Elowsky, Mrs. B. $10
Epstein, Mrs. Lena $10
Eurman, A. $10

Feder, A. $10
Feinberg, Chas. M. $10
Feinberg, Esther (in memory of father, Samuel) $5
Feinstein, Samuel K. $10
Fetner, Norman $18
Figger Sisters $5
Filstein, Sig $10
Fischer, Jack (in memory of parents) $5
Fischer, Mrs. J. $25
Fishman, David (in honor of grandson, Stephen Joel) $18
Fleig, Leo $10
Fox, Wallace $36
Frankford, Mrs. $36
Friedland, Irving $10
Friedman $10

Geffner, Alice (in memory of Mr. & Mrs. M. Lichtman) $5
Glaubman, Milton $100
Globe, David $10
Glugman, Jacob $10
Goell Family (Pews) $52
Gold, Milton (in memory of Isaac Horowitz) $50
Goldberg, Maurice $10
Goldman, Mr. & Mrs. Paul $10
Goldner, Samuel $10
Goldstein, Mrs. Ellie & Sons (in memory of husband and father, Morris) $10
Goldstein, Rose (in memory of Rebecca Goldstein) $10
Goldstein, Ruth (in memory of Joseph Goldstein) $5
Goodman, Mrs. $5
Goodman, S. $10
Gore, Edward $10
Gordon, Mrs. A. $15
Gorelik Family (Pews) (in memory of Mr. & Mrs Morris Gorelik) $57.50
Greenseid, Max $25
Grodziker, Dr. $25
Gross, Florence (in memory of parents & sister Ruth) $5
Gross, Dr. Milton (in memory of parents) $5
Grossman Family (in memory of Mr. & Mrs. Reuben Grossman) $5
Gruenberg, J. $10

Haber, S. $10
Hacker, Esther H. (in memory of Benjamin Hacker) $5
Hamada, Mr. & Mrs. Jos. $18
Harris, H. $18
Heilbraun, Wm. $10
Heilbrun, J. $10
Hellman, M. $25
Hendelman, Mrs. Lee (in memory of Belle Gravey Helfat) $10
Herschewitz, Mr. & Mrs. Wm. $5
Hirsch, Dr. & Mrs. N. $50
Hannah Holtz & Dorothy Fuchs $6
Horowitz, Louis $18
Horowitz, Rose (in memory of Lillian Guber and Minnie Horowitz) $5
Joltin, Florence (in memory of mother, Goldie Joltin) $5
Joseph, Joseph $10
Joseph-Posner (Pews) $110

Kamelhar, George & Rose $5
Kanner, Dr. Nat $18
Kanter Family (Pews) $110
Katz, Mrs. H. $5
Kaplan Family (Pews) $60
Kaplan, Harry $18
Kaufman, B. $18
Kaufman, Jon M. (in memory of Jos. B. Kaufman) $5
Kaufman, Louis (in memory of father, Alex and son, Allen Scott) $5
Keller, B. $10
Klein, Irving $10
Konigsberg, Philip $10
Kornhauser, Harry & Morris $16
Kovner, Dr. Nat $18
Kramer, Dr. Wm. D. (in memory of parents and mother-in-law) $5
Krasner, Isidore $10
Kraus, Chas. $25
Kritzman, Gustave $18
Kritzman, Mrs. Margy R. (in memory of Aaron Rosenstein) $5
Kronbach, Ida (in memory of parents and brother, Henry) $5
Krugman, Mrs. Ella (in memory of Max, Jack & Irving Kirsch) $5
Kuflik, Mrs. Anne, & Wm. E. $25
Kurland, Mrs. Mary $5
Kurland, Sol $18
Kweinitz, Dr. O. $10

Lamont, Gertrude (Seril) $18
Landers, Herbert J. $10
Langer, Wm. $5
Last, Edward $10
Latten, Joseph $10
Laub, Sam $10
Leavitt Family (Pews) (in memory of Marcus Leavitt) $60
Lelchuk, Sam $5
Lerner, Morris $10
Levenson, S. $18
Leventhal, Norman $25
Levin, Morton H. $50
Levy, Bertha $10
Levy, Sarah $10
Levy, Mr. & Mrs. S. (in memory of Irving, Gertrude, Miriam, Avrom, Shmuel, Chane Nachame) $5
Lewis, Mr. & Mrs. H. $10
Lippe, Theresa T. (in memory of father) $5
Litman, George $10
Lubowitz, Joseph $10

Mann, Ida (in memory of parents, Anna Rebecca and Joseph Mann) $5
Matalon, M. $10
Maurer, Mrs. Ruth (in memory of beloved husband Jack) $25
Mayer, Marcus (in memory of Morris & Wm. Mayer) $10
Mesh, Rose (in memory of Esther & Morris Mesh) $5
Milbauer, Mr. & Mrs. G. $5
Milkes, Anne (in memory of parents) $5
Miller, Mrs. Sally (in memory of Max & Rose Weissberger) $10
Mines, Joseph $10
Mirenberg, Mrs. Rose $5
Morganelli, Mrs. Alice (in memory of parents, Sam & Ida Goldman) $5
Mosevitzky, Sonia $18

Nares, Nathan E. (in memory of Simon and Fanny Narefsky, parents) $5
Newman, Mrs. Jeanne (in memory of parents & brother) $5
Newmark, Martin $18

Olin, Marge & Sara (in memory of parents) $10

Pawigon, Jack $25
Penchman $18
Petruck, Lee $10
Picker, Sam $10
Plotkin, Dr. $36
Pollack Mrs. $18
Praeger, Dr. Siegfried $10
Pruzan, Sophie $18

Rabinowitz, Rose (in memory of Isaac & Annie Rabinowitz) $5
Radin, A. J. $25
Radwin, Dr. Leo S. $100
Rappaport, Mortimer $18
Reisch, Morris C. $10
Resnick, Mrs. Sophie $10
Ritchkin, Mr. & Mrs. S. (in memory of parents, Lena & David Ritchkin and Benj. Hirsellkowitz) $10
Ritter, L. $10
Rosen, Irving $50
Rosen, Louis $5
Rosenberg, Mrs. Beckie (in memory of husband Max, son Henry) $10
Rosenberg, Mr. & Mrs. Joseph (in memory of parents Chas. & Clara Heiden, sister Frieda, brother Julius) $10
Rosenbloom, J. $10
Rosenblum, Jack $18
Rosenthal, Matthew A. (in memory of Elizabeth & Wm. Rosenthal) $5
Roslafsky, L. (in memory of parents) $5
Ross, A. (in memory of S. M. Ross and Jacob A. Rosenblatt) $10
Roth, Mr. & Mrs. B. $5
Rubinstein, Cecelia (in memory of parents) $10
Rubin, Florence $10
Rubin, Irving $18
Rutstein Family (Pews) (in memory of Jacob and Bessie Rutstein) $120

Sachs, Rose (in memory of parents) $5
Salomon, Mrs. Eva (in memory of husband Herman) $20
Samuels, Mrs. Ethel $15
Sands, Irving & Cynthia $5
Sanders, M. $10
Schein, Mr. & Mrs. Louis (in memory of Hausman & Schein Family) $5

ANNUAL REPORT (Continued from page 22)

Rogoff, our sexton. Our special thanks are offered to Mr. Edward Isaacs, who continues as the chairman of the Budget Committee, and renders over-all supervision of the manner in which our departments are run financially.

This past year, after several months of careful study, our Board of Trustees created a new committee, an Administrative Committee, which is under the chairmanship of Mr. Emanuel Cohen. Our Board of Trustees has empowered the Administrative Committee with very broad supervision over all the activity of the Center, and such special assignments as may be given to it from time to time.

Our appreciation is here extended to Mr. Morton Klinghoffer, and his Committee, which for many years now, has continued to serve in one important area of our work, namely, in contacting members who normally might have resigned from the Center for any number of reasons. Through the efforts of the retention committee, members are persuaded to remain as members of the Brooklyn Jewish Center.

I also wish to thank David Gold, our Executive Director, and Sidney Someth, the Assistant to our executive director, and the entire administrative staff, for their dedicated services in handling the daily problems of our Institution.

May God Bless the members of our Congregation, our people, our glorious country, America, and the State of Israel.

KOL NIDRE DONORS FOR 1958

NON-MEMBERS (Cont.)

Schell, Eva	$10
Schell, Harold	$10
Scher, Arthur	$5
Schiff, M.	$18
Schildner, Paul	$10
Schnitzer, Mr. & Mrs. A. F.	$5
Schoenbach, Ella (in memory of parents	$10
Schreiber, Freda	$10
Schubman, Martin	$10
Schulman, Martin M.	$10
Schwager, Benjamin	$10
Schwartz, Morris	$5
Segal Family	$18
Seiden, Mr.	$25
Seidenfeld, Mr.	$18
Seif, Oscar	$18
Senda, Barry	$20
Sharkey, David	$10
Sherman, Mrs. Goldie (in memory of husband, Joseph)	$5
Sherman, Milton (in memory of father, Joseph)	$5
Sherman, Mrs. P.	$7
Silver, J.	$5
Silverman, Hy	$25
Simmons, Herbert L.	$10
Simon, Isaac	$10
Simon, Mr. & Mrs. Samuel	$5
Singer, Mrs. Gertrude P. (in memory of dear husband, Isaac and dear daughter, Irene Levy)	$5
Sklar, Bernard (in memory of father, Samuel	$5
Sklar, Max (Pews)	$90
Spiegel, Mrs. Sylvia (in memory of husband Bernard L. Spiegel)	$25
Sprey, Mrs. Rose	$5
Stachenfeld, J.	$10
Stark, Edward	$10
Steginsky, Samuel	$18
Stendig, Max	$18
Steinig, Isidore	$18
Stern, Mr. & Mrs. Edw. (in memory of Joseph & Mary Goldenberg and Max & Esther Stern)	$5
Stiftel, Mrs. Joseph (in memory of father, Benj. Leibowitz)	$5
Stilley, Mr. & Mrs. Joseph (in memory of parents)	$5
Strelzin, Saul H.	$10
Stricks, Mrs. Rae	$10
Stronfeld, L.	$10
Sussman, Mr. & Mrs. E. (in memory of Mr. & Mrs. M. Messinger, Mr. and Mrs. I. Sussman)	$5
Tanenbaum, Herbert	$18
Tannenbaum Family (Pews)	$45
Tanenzapf, M.	$10
Tanz, Philip	$18
Teitelbaum, Alex	$10
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IN MEMORIAM

We announce with deep regret the passing of our member

Mr. Adolph Goldman

of 941 Washington Avenue, on November 25, 1958.

The Brooklyn Jewish Center

extends its most heartfelt condolences to his wife and family in their bereavement.

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